English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

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This file is volume No.02 of 11

The third question of Fatwa no. 18645

Q 3: Do the Jinn (creatures created from fire) know the Ghayb (the Unseen)? Please clarify this as soon as possible.

A: Knowledge of Ghayb is one of the exclusive attributes of Rububiyyah (Lordship); no one knows the Ghayb of the heavens and the earth except Allah. Allah (Exalted be He) says: ﴾And with Him are the keys of the Ghayb (all that is hidden), none knows them but He.﴿ He (Exalted is His Majesty) also says: ﴾Say: "None in the heavens and the earth knows the Ghayb (Unseen) except Allâh"﴿ The Jinn do not know the Ghayb, which is proven by His Saying (Exalted be He): ﴾Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.﴿ Therefore, anyone who claims to know the Ghayb is a Kafir (disbeliever) and anyone who believes in this claim is a Kafir as well, for they are denying the Qur'an.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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(Part No. 2; Page No. 7)

Fatwa no. 18723

Q: Here in Yemen, we have a printed material that is issued every Hijri (lunar) year entitled: (Calendar of Yemeni Astronomer, known as the calendar of Bayt Al-Faqih), produced by Mahdy Amin. It should be mentioned that this man died, but his grandson, Ahmad Muhammad Mahdy Amin, is still publishing and distributing thousands of copies of this release all over the cities and villages of Yemen. This calendar shows people's horoscope and luck as well as the future horoscope of people in authority, Yemeni regions and Arab countries, and also shows what will happen in the Hijri months all over the year. Its owner mentions the following in the calendar in page 3 for year 1417 A.H.: (The Yemeni Astronomer looks into your horoscope and luck as well as the future using stars, the sciences of Jafr (knowing the predestination and the Unseen), Al-Zirgah (knowing the answers of certain questions in a certain way) and Sand (knowing the Unseen by drawing some lines in the sand...etc). However, many of the common laymen and semi-educated people believe in and appreciate this calendar. Attached is a copy of it for clarification. My question is:

a- Is it permissible to write, publish and distribute it?

b- What is the ruling on whoever distributes, sells, or buys it?

c- Is it permissible to read and believe in all or part of what is mentioned in it?

And what should be the response to anyone who claims that some of that which is mentioned in it occurs?

(Part No. 2; Page No. 8)

d- What is the ruling on money earned from publishing, writing, printing, distributing or selling it?

A: It is impermissible to make, publish, sell or distribute this calendar, for it includes false sayings that denote Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship), as it involves claiming the knowledge of Ghayb (the Unseen) and the good or bad future events occurring to countries and people, which is definitely an act of Kufr in Allah (Glorified and Exalted be He). This also constitutes a false claim of sharing with Allah (Exalted be He) the Knowledge of the Ghayb that is known only to Him, as He (Exalted be He) says: ﴾(He Alone is) the All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb (Unseen).﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)﴿ And: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ The Prophet (peace be upon him) also said: ﴾Anyone who goes to a soothsayer or a diviner and believes what he says, has disbelieved in what was revealed to Muhammad.﴿ (peace be upon him). Therefore, this calendar must not be published and should be destroyed. Moreover, whoever publishes or promotes it should be legally punished by rulers with an equitable punishment according to Shari'ah (Islamic law) to protect Muslims' 'Aqidah (creed) from Shirk and Kufr, deter callers to falsehood, and to fulfill the duty of enjoining good and forbidding evil.

Furthermore, this should be restricted to the calculations of the regular Hijri months, Salah (Prayer) times, times of throwing seeds and similar beneficial issues to people without violating the 'Aqidah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18924

Q: Is Allah the only One Who knows my inner self?

A: Allah (Glorified and Exalted be He) Alone knows what lies in the recesses of the inner self and all thoughts, secrets and obsessions that preoccupy one's mind. Allah (Glorified be He) says: ﴾And if you (O Muhammad صلى الله عليه وسلم) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.﴿ Allah (Exalted be He) also says: ﴾Is not Allâh Best Aware of what is in the breasts of the 'Alamîn (mankind and jinn).﴿ And: ﴾And Allâh knows what you conceal and what you reveal.﴿ And: ﴾He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men).﴿

(Part No. 2; Page No. 10)

Allah also says: ﴾And your Lord knows what their breasts conceal, and what they reveal.﴿ Thus, anyone who claims knowledge of people's inner selves and what they conceal has contended with Allah (Glorified and Exalted be He) in His Lordship and this is Kufr (disbelief) which Muslims should beware of.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 18627

Q: In a book entitled "Tanwir Al-Mu'minat (Enlightening the Believing Women)" by `Abdul-Salam Yasin, the leader of a Moroccan Islamist organization called Al-`Adl wal-Ihasan, vol. 1, p. 290, first edition, 1996, he wrote, "Great Sufis like Al-Ghazaly look into Al-Lawh-ul-Mahfuzh (the Preserved Tablet), so what will my status be as one in the darkness of ignorance? Ibn Taymiyah reads in Al-Lawh-ul-Mahfuzh and foretells future events. How is this possible! Al-Lawh-ul-Mahfuzh and knowledge of Ghayb (the Unseen) is read by Ibn Taymiyah? Yes, indeed.

(Part No. 2; Page No. 11)

I may provide you with the number of the page and volume of the book entitled ''Madarig Al-Salikin'' by the student of Ibn Taymiyyah the illuminary and righteous in which he relates the discussion he held with his Shaykh as he informed him that Muslims will win a battle with Tatars and that he obtained this piece of news from Al-Lawh-ul-Mahfuzh."

Respected Shaykh, Sufis are known for their myths, lies and deviation from the sound `Aqidah (creed), but words like these cannot be uttered by prominent scholars who believe in the oneness of Allah, such as Shaykh Al-Islam Ibn Taymiyah and his student Ibn Al-Qayyim. Is what is attributed to these two great Shaykhs Ibn Taymiyah and Ibn Al-Qayyim correct? Is it true that Shaykh Al-Islam looked into Al-Lawh-ul-Mahfuzh and foretold future events? Is this an accusation that Sufis make against those who follow Tawhid (belief in the Oneness of Allah)? have men, messengers, or anyone ever looked into Al-Lawh-ul-Mahfuzh? In the same book, vol. 2, p.37, the author wrote, "The diligent student [Ibn Al-Qayyim] received the latest writings of Ibn Taymiyah in the prison where he died. The writings included a letter in which the scholar Ibn Taymiyah bitterly blamed his students for lack of Wajd (a very high point of love; ecstasy)."

In the same volume, it is written, "I wish they would read Fatwas (legal opinion issued by a qualified Muslim scholar) of Shaykh Al-Islam ibn Taymiyah from cover to cover

(Part No. 2; Page No. 12)

to read about amazing beliefs in the reasonably partial Hulul (a Sufi term meaning indwelling) and see how this truthful scholar reproached his fellows for their need of Wajd from the prison where he died."

What is the meaning of Wajd from a Sufi perspective? Is it true that Shaykh Al-Islam sent a letter to his students informing them that they lacked Wajd?

Respected Shaykh, there are two other catastrophes in another book written by `Abdul-Salam Yasin, namely, "Nazhrat fi Al-Fiqh wa Al-Tarikh (Glimpses on Islamic Jurisprudence and History)", first edition, June, 1989. In page 37, the author wrote, "Allah (Glorified and Exalted be He) informed us that Muhammad (peace be upon him) is lenient, kind, and merciful with the believers, and Allah (Glorified and Exalted be He) revealed to him many matters of the Ghayb that his Nation will face until the Hour comes.

The Sahabah (Companions of the Prophet) (may Allah be pleased with them) conveyed to us some of these matters and forgot many of them."

In pp. 39-40, he added, "Two Hadith related by Muslim make obedience to the ruler contingent on two conditions; (i) he should lead the Nation according to the Qur'an (ii) he should establish Salah (prayers) among people. Then, the responsibility of distinguishing the ruler who leads by the Qur'an is left to the believers as well as evaluating the performance of Salah, its meaning and practical implication. The noble Messenger (peace be upon him)

whom Allah supported with revelation made reference to the points of Predestination disclosed to him by Allah and gave us advice. He did not predict what was preordained by detailing what should be kept hidden or specifying what must be concealed until its due time comes or defining the two governing conditions. The Prophet (peace be upon him) remained silent so that every person would bear his own responsibility and that mankind should have no plea against Allah after the Messengers."

On the contrary, Allah (Glorified and Exalted be He) says in (Surah Al-Maidah, 5: 67):

﴾O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.﴿

Is it permissible to join this organization whose leader adopts these thoughts? He is presently under house arrest. How can we advise members of this movement, which is widely spread in Morocco among youths and students?

A: What is written in the book mentioned above that a scholar, or a particular person knows the matters recorded in Al-Lawh-ul-Mahfuzh is purely falsehood. That is because the matters of Al-Lawh-ul-Mahfuzh pertain to

the Ghayb that none knows except Allah (Glorified and Exalted be He). Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ He (Exalted be He) also says: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)﴿ Concerning joining Islamic movements, it is obligatory on the Muslim to follow the groups that adhere to the Qur'an and Sunnah (whatever is reported from the Prophet) and the way of the Salaf (righteous predecessors). As for Wajd, it is a Sufi term signifying great love, and was not used by Shaykh Al-Islam Ibn Taymiyah among his students or anyone else. Rather, he used to advise people to follow the Qur'an and Sunnah and warn against the Bid`ah (innovation in Islam) of Sufis and others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 19458

Q: I would like to inform Your Eminence that a new product called the "Biological Clock" was advertised in a magazine. The advertisement states:

(Part No. 2; Page No. 15)

The biological clock is the indicator of fertility. It helps you control birth and plan to get the desired gender of the child in accordance with the Hadith that reads: (If the male fluid prevails upon the female fluid, the baby will be male, and if the female fluid prevails upon the male fluid, the baby will be female.) **Kindly, find it attached.**

Your Eminence Mufty, my question is: Do these claims contradict Shari`ah? Is it permissible to make use of such a clock? Does it really help in selecting the desired gender of the child? I hope that you will answer me. May Allah guide you to what is good and right.

A: It is not permissible to use such a clock for the purpose mentioned above or to believe in it. Actually, all fetus-related affairs such as conception and gender of the fetus belong to the Ghayb which is known only by Allah (Glorified and Exalted be He). Even the angel entrusted with embryos asks his Lord on breathing the soul therein whether it is male or female as stated in the Hadith. Allah (Exalted be He) says: (He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.) (Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.)

(Part No. 2; Page No. 16)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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The fourth question of Fatwa no. 21768

Q 4: A person who is punctual in attending Dhikr (remembrance of Allah) circles for a long period will know and understand everything without the need to ask scholars or shaykhs. Moreover, such a person will have pure vision of the Ghayb (Unseen).

A: Anyone who claims that someone other than Allah has knowledge of the Ghayb is a disbeliever. Allah (Exalted be He) said, ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21820

Q: There is a kind of a table circulated widely among women bearing the so-called "Chinese Gender Prediction Calculator". It specifies whether the fetus is male or female through the age of the mother and the solar month in which conception took place (a copy of the paper is attached to the question). Is it possible for doctors to determine the gender of the fetus? What is the ruling on such and similar calculators? May Allah reward you with the best for benefiting Islam and Muslims.

A: No one but Allah (Glorified be He) can know the gender of the fetus before it is fully formed. However, after the fetus is fully formed, its gender can be identified through medical rays, something which Allah made within the boundaries of human capability.

As for determining its gender through the calculator mentioned above, it is false and groundless as it involves claiming knowledge of the Ghayb, which is known only by Allah. Moreover, such a table has to be destroyed and its circulation among people has to be banned.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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The second question of Fatwa no. 19446

Q 2: Mentioning the `Aqidah (creed) of true Muslims and that of nonconformists, the author of Ma`arij Al-Qabul states

(Part No. 2; Page No. 18)

the following phrase: "We call Allah and His Messenger (peace be upon him) as witnesses." Is there anything wrong with this phrase?

A: The author, may Allah forgive and be merciful to him, erred in writing this phrase. It is not permissible for anyone to call the Messenger (peace be upon him) to witness after his death, for he (peace be upon him) cannot know the Ghayb (the Unseen) or what his Ummah (nation based on one creed) did after his death. The Messenger of Allah (peace be upon him) is reported to have said: (A group of my Sahabah (Companions) will be driven away from Hawd (the Prophet's Basin in the Hereafter) on the Day of Resurrection. I will say, '(These are) my Sahabah.' It will be said, 'You do not know what they have done after you.')

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Seeing Allah in worldly life

The first question of Fatwa no. 12713

Q 1: What is the ruling on a man who claims that he saw, while in a state of wakefulness, the Prophet (peace be upon him), Virgin Maryam (Mary, peace be upon her) breastfeeding `Eisa (peace be upon him), and the souls of believers hovering over graves? He also claims that he has seen Allah (Glorified and Exalted be He).

A: Claiming to see, while awake, the Prophet (peace be upon him) after his death is a false claim, as well as seeing Maryam and her son, the souls of believers hovering over graves and seeing Allah (Exalted be He).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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(Part No. 2; Page No. 20)

Insinuating whispers of Satan

Fatwa no. 14084

Q: A few years ago, I showed great religious commitment. However, now I suffer many setbacks due to insinuating whispers of Satan. In the past, I used to offer Salah (Prayer) in the Masjid (mosque), now i find it the most troubling thing. I would die of shame if I mention to you the other things I have done. I feel as if I have two hearts; one is full of good (shown by my outward acts) and the second is full of evil (shown by my inner thoughts). I fear being a hypocrite. I severely suffer from these whispers which hinder me from doing any act, major or minor. One example is when I talk with my friend, I think about what he has in his mind. I do not know whether this matter is a test or a punishment from Allah. May it be due to the sickness of my heart as I suffer chronic heart disease?

My attempts of resorting to Allah by means of asking forgiveness and making Du`a' (supplication) to remove this suffering were of no avail. I know that my letter includes

(Part No. 2; Page No. 21)

mistakes and things that Muslims should not do. So, I beg your pardon and ask you to make Du`a' for me so that it may help.

A: We advise you to turn to Allah and seek refuge in Him, strive to do the obligations including Salah and Sawm (Fasting). Do supererogatory acts as much as you can. Furthermore, you should recite the Qur'an more frequently, ponder, and act upon its Ayahs. Remember Allah frequently and supplicate to Him especially at the suggested times of response and at the last portion of night. May Allah guide you to the right path, forgive you, and replace your ill feelings with good ones, for Allah is Ever Near and Responsive.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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(Part No. 2; Page No. 22)

(Part No. 2; Page No. 23)

Saved Sect

(Part No. 2; Page No. 24)

(Part No. 2; Page No. 25)

Evidence-based knowledge of Islam

The third question of Fatwa no. 13507

Q 3: What does the author of Hashiatul-Usul Al-Thalathah mean by his statement: "Knowledge of Islam has to be substantiated by evidence"? In the same book, the author says: "Allah sent us a Messenger. Whoever obeys him will enter Paradise and whoever disobeys him will enter Hellfire." What is meant by obeying the Messenger (peace be upon him)?

A: By the statement: "Knowledge of Islam has to be substantiated by evidence", the author means that it is obligatory on a Mukallaf (person meeting the conditions to be held legally accountable for their actions) to know Islam and its pillars from its principal sources, namely, the Qur'an and Sunnah. Thus, a Muslim has to learn Tawhid (belief in the Oneness of Allah/monotheism) and whatever may detract from its perfection or contradict it. A Muslim also has to learn Salah (Prayer), its fundamentals, obligatory and recommendable acts, from the Qur'an as well as from the sayings, actions and approvals of the Prophet (peace be upon him). The same applies to other pillars and rituals of Islam.

By his statement: "Allah sent us a Messenger. Whoever obeys him will enter Paradise and whoever disobeys him will enter Hellfire", the author means that Allah (Glorified and Exalted be He) sent Muhammad (peace be upon him) with Tawhid and the rest of the laws of Islam. Whoever responds to him, embraces Allah's Religion, obeys Allah's Commands, and avoids His Prohibitions will enter Paradise. On the other hand, whoever rejects faith, disobeys the Messenger (peace be upon him) and refuses to embrace Allah's Religion will enter Hellfire.

(Part No. 2; Page No. 26)

Allah (Exalted be He) says: ﴾He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.﴿ Moreover, the Prophet (peace be upon him) is authentically reported to have said: ('My entire Ummah (nation based on one creed) will enter Paradise except those who refuse.' They said, 'O Messenger of Allah, who will refuse?' He (peace be upon him) said,

'Anyone who obeys me will enter Paradise, and anyone who disobeys me has refused.')

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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The first question of Fatwa No. (17763)

Q 1: What has a higher priority: `Aqidah (creed) or Islamic government?

A: the first thing a Muslim has to do is to know the sound `Aqidah and adherence thereto. Allah (Exalted be He) said: ﴿So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women.﴾ Therefore,

Allah's messengers (peace be upon them) would start their mission by calling people to the sound `Aqidah, which is worshipping Allah alone, associating no partners with Him. Allah (Exalted be He) said: ﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴾ In fact, Islamic government is a part of the `Aqidah but it is not everything thereof.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa No. (19346)

Q 4: Is it permissible to say, "We seek blessings from the Qur'an or the Hadith of the Prophet (peace be upon him)"? Is it permissible to say on receiving a bounty of Allah such as increase in knowledge or knowing the solution of a Fiqh (Islamic jurisprudence) problem to say, "We could know it only through Allah's bounty or through the blessings of the Qur'an or the Hadith of the Prophet (peace be upon him)"? We will be very grateful if you provide us with a general rule regarding what we can seek blessings from and what we cannot.

A: reciting and acting upon the Qur'an is one of the great reasons for blessing.

Likewise, following the Prophet's guidance and Sunnah involves all good and blessing. Allah (Exalted be He) says: ﴿And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴾ He (Glorified and Exalted be He) also says: ﴿And this is a blessed Reminder (the Qur'ân) which We have sent down: will you then (dare to) deny it?﴾ Moreover, Allah (Glorified be He) says: ﴿(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴾ One of the notions of blessing is the occurrence, continuance and increase of good.

the general rule regarding permissibility of seeking blessings from certain things is being substantiated by a Shar`y (Islamic legal) Nas (Islamic text from the Qur'an or the Sunnah). Thus, we can seek blessings from those things that are considered permissible in Shari`ah (Islamic law) to seek blessings from. However, if there is no substantiating Nas regarding seeking blessings, it is not permissible to seek blessings from them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 10530

Q 1: I hear the call to observe Taqwa (fearing Allah as He should be feared), but I cannot determine

(Part No. 2; Page No. 29)

whether I have attained it, because it is a broad term. What is the way to attain Taqwa?

A: Allah (Glorified and Exalted be He) has ordered us to observe Taqwa. Allah (Exalted be He) says: ﴾O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared.﴿ Observing Taqwa entails obeying all that Allah has ordered and abstaining from all that He has forbidden. Thus, a Muslim should abide by the actions and sayings which Muslims are ordered to follow and abstain from prohibited deeds and sayings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 11414

Q 2: It is said that when the embryo is formed in the womb, the angel entrusted with wombs seeks the Lord's Permission, hence, the Lord commands, "Write". Thereupon, the angel says, "What should I write?" He (Glorified and Exalted be He) orders, "Write their life span, provision, whether they will be happy or miserable, and their time of death". Please advise us on the meaning of misery and happiness, are they meant for the life of this world or the Hereafter?

(Part No. 2; Page No. 30)

A: Misery is generally designated for both this life and the Hereafter, as is the case with happiness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and the third questions of Fatwa no. 17464

Q 1: Once in an Islamic lesson, a professor stated that the Khalaf (later scholars) are wiser, while the Salaf (righteous predecessors) are more knowledgeable; is this correct?

What is meant by "more knowledgeable" and "wiser"?

A: This is a false statement meant to disparage the Salaf of this nation, accuse them of lack of knowledge and wisdom and glorify the scholars of Kalam (a discipline that searches for answers to creedal issues using logic) for their knowledge and wisdom. Theologians were the first to make this statement. Inferentially, it follows that the successive generations are better and more knowledgeable than the preceding most righteous generations.

Shayk Al-Islam Ibn Taymiyah said: "It is known to those who reflect upon the Qur'an, the Sunnah (whatever is reported from the Prophet), and points where Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) agreed that the best generation of this nation in terms of deeds, sayings, beliefs, and all virtues is the first generation, i.e. the Sahabah (Companions of the Prophet), then the one after, then the one after them.

(Part No. 2; Page No. 31)

This was reported in a number of authentic Hadiths from the Prophet (peace be upon him) in this regard. The Sahabah are better than later generations in every aspect; knowledge, actions, faith, character, deeds, and worship. Thus, they are most worthy of explaining every detailed point of religion. None may argue this evident fundamental except those who deny the well-established and known Islamic facts; and Allah, knowing that they know the truth, left them astray." `Abdullah ibn Mas`ud (may Allah be pleased with him) said: "Anyone who wishes to adopt a certain example should follow those who have passed away, for the living are not safe from Fitnah (temptation). They are the Sahabah of Muhammad who have the purest hearts, the best knowledgeable, and are the least pretentious of all Muslims. They are the people that Allah chose to accompany his Prophet (peace be upon him) and to establish Islam. So affirm their status and hold firmly to their guidance, for indeed they were on the right path." Someone once said: "Hold fast to the traditions of the Salaf, for they brought forth what is sufficient and curative and no good ever arose after them which they were not knowledgeable of."

The Prophet (peace be upon him) said: ﴾No time will come but the following time is worse than it,

(Part No. 2; Page No. 32)

until you meet your Lord.﴿ How can there be a better time than theirs while they witnessed the revelation of the best knowledge, i.e. the Knowledge of Allah! This will never happen.

How precise are the words of Al-Shafi`y (may Allah be merciful to him) who wrote in his book "Al-Risalah": "They, i.e. the Sahabah, are superior to us in knowledge, reason, belief, virtue and every means through which knowledge or guidance is attained. Indeed, their opinion is more beneficial to us than ours to ourselves." (Al-Fatawa; vol. 4, pp. 157-158)

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Q: Our Philosophy teacher once told us that Shari`ah (Islamic law) is based on philosophy. Is this true?

A: shari`ah predominates all laws and philosophies, and all good is in its guidance. Whoever seeks guidance in other than it, Allah (Exalted be He) will lead them stray, and this is the case of many of the philosophers, for they have many articles and theories in `Aqidah (creed)-related issues, that in most cases express plain kufr (disbelief). This is because whoever studies their writings will find that they include `Aqidah errors, intellectual deviation, and exaggerations of which there is no room to clarify here. However, we recommend you to resort to what was written by Shaykh Al-Islam Ibn

(Part No. 2; Page No. 33)

Taymiyah and his student Ibn Al-Qayyim in this regard, as it will suffice, and Praise be to Allah.

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The third question of Fatwa no. 17543

Q 3: What is the best way to call the people to Tawhid (belief in the Oneness of Allah/monotheism) and warn them against Shirk (associating others with Allah in His Divinity or worship)?

A: The best way to Da`wah (calling to Islam) is that stated by Allah (Exalted be He) in the following Ayah (Qur'anic verse):

﴾Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿

Allah (Exalted be He) also says: ﴾Say (O Muhammad): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴿

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The second question of Fatwa no. 16596

Q 2: What are the ways to strengthen one's Iman (faith/belief) in the face of the many temptations that confront us today (on televisions, in streets, from the western societies)?

A: There are many ways to strengthen Iman, among them: observing acts of obedience and abstaining from prohibitions, keeping company with pious people, frequently reciting the Noble Qur'an and contemplating its meanings, studying the Sunnah (acts, sayings or approvals of the Prophet), constant engaging in Dhikr (Remembrance of Allah), making Du`a' (supplication), and being totally and poorly dependant on Allah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 18794

Q 1: Is the religion one is born into the true one?

A: Every human is born in a state of Fitrah (divinely endowed natural disposition of monotheism/Islam). The Prophet (peace be upon him) said: ﴾Every newborn is born in a state of Fitrah. Its parents then make it a Jew, a Christian, or a Magian.﴿ (Agreed upon by Imams Al-Bukhari and Muslim from the Hadith of Abu Hurayrah, may Allah be pleased with him)

However, Fitrah alone is not enough to know the details of Tawhid (belief in the Oneness of Allah/monotheism) and how to worship Allah (Glorified and Exalted be He). It is incumbent to learn and try to become versed in religion; to follow and obey the Messenger of Allah (peace be upon him) who conveyed all details that the servants need about religion and `Ibadah (worship).

(Part No. 2; Page No. 35)

This is the way a Muslim can know the `Ibadah for which Allah created humanity. Allah (Glorified be He) says: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿

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The first question of Fatwa no. 17114

Q 1: Some people say that Islam is not just to perform Salah (Prayer), but it is to be of good manners. What is your opinion regarding that?

A: islam is made up of sayings, deeds, and conviction. Salah is one of the Rukns (pillars) of Islam and fostering good manners is an Islamic requirement. However, it is not permissible to confine Din (religion) to nobility of character and abandon the Rukns and the Wajib (obligatory) acts of Islam.

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(Part No. 2; Page No. 36)

Fatwa no. 16753

Q: Could you please refute what has been said by a Muslim person that Muslims are those who submit their faces i.e. themselves to Allah. Such a saying aims at meaning that Christians and Jews may be Muslims.

A: The Glorious Ayah (Qur'anic verse) which is quoted in the question mentions the conditions of the accepted good deeds. Such conditions are:

1. Sincerity; which is meant by the word 'Aslama' (submits) in Allah's saying: ﴾Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism)﴿ , thus `Ibadah (worship) has to be offered only for Allah Alone without associating any partners with Him.

2. Following the Sunnah (whatever is reported from the Prophet, peace be upon him). Such a condition is explained in Allah's saying: ﴾and he is a Muhsin﴿ i.e. and a person follows the example of the Messenger of Allah (peace be upon him). Thus Allah has to be worshiped only according to His Shari`ah (Islamic law) which is conveyed to us through the Messenger of Allah (peace be upon him).

Accordingly, good deeds which are done by Jews and Christians are not accepted even if such Jews and Christians are sincere to Allah (Exalted be He). This is because deeds offered by them do not meet the second condition which is following the Sunnah of the seal of all Prophets and Messengers i.e. Muhammad (peace be upon him). It is a fact that the Shari`ah of Prophet Muhammad (peace be upon him) abrogated all other previous Shari`ahs (Divine laws) and Dins (religions). He (peace be upon him) was the last of all Prophets and Messengers and he was sent to all of mankind.

(Part No. 2; Page No. 37)

After the start of the prophethood of the Messenger Muhammad (peace be upon him), whoever does not worship Allah by believing in Him and in His Prophet Muhammad (peace be upon him) and by following Shari`ah is not a Muslim and is meant by Allah's saying: ﴾And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.﴿ and: ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿ and: ﴾Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."﴿ The foregoing is the Tafsir (explanation) of the Glorious Ayah as stated by Mufassirs (exegetes of the Qur'an). Such Tafsir is mentioned by Ibn Kathir in his book of Tafsir, Ibn Taymiyah in his book of (Al-Fatawa vol. 2 pp. 430, 431), (vol. 12 p. 469), and (vol. 28 pp. 174, 175) and in his book (Qa`idah Jalilah Fil-Tawassul Wal-Wasilah p. 41).

It thus becomes clear that such a saying that is mentioned in the question is false. It is an incorrect interpretation of the Qur'an and a distortion of its meaning.

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The first question of Fatwa no. 10665

Q 1: What is meant by the phrase (Din 'religion' is easiness)?

A: All the beliefs and rulings that Allah ordains for His slaves and commands them to stick to do not entail any harm. Rather, they are all within the limits of peoples' ability. Allah (Exalted be He) says, (So keep your duty to Allâh and fear Him as much as you can) Moreover, it is authentically reported that the Prophet (peace be upon him) said, (When I command you to do anything, do of it as much as you possibly can.) A manifestation of the easiness of Din is that Allah gives us Rukhsahs (concessions) to avoid hardship such as not to observe Sawm (Fast) while on a travel or when a person is sick, to pray sitting down in cases of inability to stand up or lying down on one's side if the person is unable to sit down, etc.

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The fifth question of Fatwa no. 10955

Q 5: One of the principles of Ahl-ul-Sunnah (adherents to the Sunnah) is not to declare whether a person from Ahl-ul-Qiblah (literally: People who face Ka`bah-direction in Prayer) will enter Paradise or Hell. They should merely hope that the righteous will be rewarded and fear that

(Part No. 2; Page No. 39)

the guilty be punished. Who are Ahl-ul-Qiblah?

A: Ahl-ul-Qiblah are the Muslims.

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The fourth question of Fatwa no. 17749

Q 4: I have read the Fatwa (legal opinion issued by a qualified Muslim scholar) no. 9234 in "Majallat Al-Buhuth Al-Islamiyyah (Magazine of Islamic Research)" issue no. 33 but I am uncertain whether I understood the answer correctly. However, according to my understanding, the author of the book in question used a sentence unsuitable to be used with Allah and was disrespectful to Allah (Glorified be He). Nevertheless, the intended meaning is correct. The only problematic thing is that I think the concerned author explained Tawhid (belief in the Oneness of Allah) as only referring to Al-Hakimiyyah (the true rule of Allah) which is an incomplete explanation, as this is not the first thing to which prophets and messengers called their people. Please clarify the Fatwa and explain it to us.

A: The explanation of Muhammad Qutb to Al-Hakimiyyah in the book that you referred to is incorrect. The correct explanation of the great word "La ilaha illa Allah" is that there is no true deity worthy of worship except Allah (Glorified and Exalted be He). Allah (Exalted be He) says:

(Part No. 2; Page No. 40)

﴾That is because Allâh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). And verily, Allâh - He is the Most High, the Most Great.﴿ This explanation was given by former and recent scholars. As for Al-Hakimiyyah, it represents one aspect of what "La ilaha illa Allah" means. May Allah increase your knowledge and insight!

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The first and fourth questions of Fatwa no. 18870

Q 1: There is a current debate about the difference between `Aqidah (creed) and Manhaj (methodology) and people have started to say that so-and-so adopts the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) or the Salafiyyah (those following the way of the righteous predecessors) although their Manhaj is not that of Ahl-ul-Sunnah wal-Jama`ah. Similar words are said about some of the followers of Tabligh Group (a group calling to Islam), the Muslim Brotherhood, and some other groups. What differentiates between the Manhaj of Ahl-ul-Sunnah wal-Jama`ah and that of Salafiyyah? Is it correct to differentiate between `Aqidah and Manhaj?

A: There is no difference between `Aqidah and Manhaj. Both terms refer to what a person believes in their hearts, confesses with their tongues, and acts accordingly with their bodily members. They encompass believing in the Oneness of Allah's Lordship, Worship, His Names and Attributes, worshipping Him Alone, abiding by His Shari`ah (Islamic law) in words and deeds, and following the Qur'an and the Sunnah (whatever is reported from the Prophet) as adopted by the Salaf (righteous predecessors) and Imams (initiators of Schools of Jurisprudence). Accordingly, there is no difference between `Aqidah and Manhaj; they refer to the same thing which all Muslims must observe and hold fast to.

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Q 4: Allah (Exalted be He) says, (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.) It is said that based on this Ayah (Qur'anic verse), Muslims have to cooperate with all the Islamic groups, even if they differ among themselves in the Manhaj (methodology) and way of Da`wah (calling to Islam). Tabligh (a group calling to Islam) for example adopts a method of Da`wah different from that adopted by the Muslim Brotherhood, Hizb Al-Tahrir, Al-Jihad Group and Salafiyyah (those following the way of the righteous predecessors). What is the criterion governing cooperation with all the Islamic groups? Can it be limited to attending conferences and seminars? What if non-Muslims are invited to enter Islam? This may be the cause of huge confusion to new converts, since each group will invite them

(Part No. 2; Page No. 42)

to its centers to listen to its scholars and they may be confused. How can this problem be avoided?

A: It is your duty to cooperate with the group adopting the Manhaj of the Qur'an, Sunnah (whatever is reported from the Prophet) and the Salaf (righteous predecessors) in inviting people to unify Allah and worship Him Alone while warning them against Shirk (associating others with Allah in His Divinity or worship), Bid`ahs (innovations in religion) and sins. After that, you should advise the groups deviating from that Manhaj and if they return to the truth, you can cooperate with them, but if they insist on their disagreement, you should stay away from them and adhere to the Qur'an and Sunnah. Cooperating with the group sticking to the Book of Allah and Sunnah can be in every good, righteous and vitreous way. It can be by attending seminars, conferences, sermons and lectures, in addition to participating in anything that benefits Islam and Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16063

Q 2: What is the ruling on having multiple Islamic groups? If I am convinced with the ideas of a certain group which is Al-Jama`ah Al-Islamiyyah, is it permissible to follow them despite my parents' opposition?

(Part No. 2; Page No. 43)

They have sworn never to be pleased with me if I insist on my stance. What can I do?

A: You have to follow the path of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) to which the Prophet (peace be upon him) guided us when sects first started to appear. He (peace be upon him) said, (My nation will be split up into seventy-three sects, all of which will be in Hellfire except one." It was said, "Who are they, O Messenger of Allah?" He (peace be upon him) said, "Those who adhere to what I and my Companions adhere to.") Thus, you have to stick to the main body of Muslims following this path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18870

Q 3: There are many points of disagreement among the Salafiyyah (those following the way of the righteous predecessors) and between them and other Islamic groups in the Manhaj (methodology) and bases upon which they build their Da`wah (calling to Islam). Is the disagreement among Salafiyyah groups less evil than that between them and other Islamic groups, since the former is in application and dealings while the latter

is in Manhaj and scientific bases?

A: It is obligatory to avoid disagreement between Muslims in general and scholars in particular. If any conflict should occur, it will be necessary to refer it to the Qur'an and Sunnah (whatever is reported from the Prophet) to know the truth and adopt it, discarding anything negating it. Allah (Exalted be He) says, ﴿And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴾ Allah also says, ﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾ This ruling covers all differences between Muslims whether regarding `Aqidah (creed), sayings or deeds. Difference should be referred to the Qur'an and Sunnah for Muslims to follow the correct ruling and abandon the incorrect ones, while totally accepting and submitting to the judgment of Allah and His Messenger (peace be upon him).

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The second question of Fatwa no. 17776

Q 2: I have read many Fatwas issued by you

(Part No. 2; Page No. 45)

urging the knowledge seekers to join the group of Tabligh (a group calling to Islam). I joined this group and made use of the knowledge they provide. However, they observe some acts that are not mentioned in the Book of Allah or in the Sunnah. The following are some examples:

1. forming circles of two people or more inside the Masjid (Mosque) to study the last ten Surahs of the Qur'an and whenever they go out on a mission they have to perform this task mentioned above.

2. continuous performance of I`tikaf on Thursdays.

3. Determining certain days for setting out for Da`wah, three days of every month, forty days of every year, and four months during one's lifetime.

4. continuous collective supplication after each time of making Da`wah.

If I join this group, what should I do with these acts which are not mentioned in the Book of Allah or in the Sunnah? Furthermore, changing the group's method is impossible. Please, advise.

A: The acts of the group you mentioned count as Bid`ahs (innovations in religion). You are not allowed to join them unless they adhere to the teachings stated in the Book of Allah and in the Sunnah and stop observing Bid`ah in deeds, words and beliefs.

(Part No. 2; Page No. 46)

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Fatwa no. 16896

Q: I am writing to Your Eminence about a practice which has raised great confusion in my mind. This practice is known as mushaharah and is prevalent among women. Mushaharah is one of many prevailing practices and customs in our society. Were I to list them all, you will find that we are only Muslims by name, and have only knowledge of some aspects of Islam. How does Mushaharah take place?

1. When a man returns from a journey or comes from the market, or elsewhere, and enters suddenly upon a woman breastfeeding her newborn, her milk will stop and she will not be able to breastfeed her baby unless she sees that man's nape.

2. If the same man sees a recently circumcised child, the child's wound will not heal unless a silver or gold ring is hung on a string and placed around the child's neck. If the child is a girl, she will not get pregnant in the future unless she sees another circumcised girl.

(Part No. 2; Page No. 47)

3. When a woman wants to wean her baby, she must do this at the end of the lunar month, not before that, otherwise the child will be thin and weak. Also, this should be done in secret.

4. If a woman has an abortion after which she does not give birth, it is said that she is Mushaharah. In order to become pregnant again, she must see another woman who recently had an abortion. The latter would not become pregnant again until the same process is repeated, and so on.

5. Some of the forms of Mushaharah in marriage are the following:

a) If the bride does not become pregnant, she must see the pen which was used by the judge in concluding her marriage.

b) It is desirable to conclude the marriage contract at the end of the month.

c) a string of seven knots called `aqau' is hung until the new month starts for fear of Mushaharah.

I apologize for this long letter although there are many other similar practices and beliefs.

My question is: Do we find any of these practices in the Shari`ah (Islamic law)? If the answer is no, why do these practices continue in such an overt manner and take many different forms? I have failed to convince

(Part No. 2; Page No. 48)

people that such practices are illusions that weaken our `Aqidah (creed) and Iman (belief) in Allah (Glorified and Exalted be He). Please enlighten us, and may Allah be merciful to you!

A: All these practices, which are known as "Mushaharah", are only illusions believed in by

commoners. It is not permissible to take them into consideration because they are false beliefs and forbidden actions. Muslims should seek the help of Allah and place their trust in Him in all their affairs and needs. Allah says: ﴾And whosoever puts his trust in Allâh, then He will suffice him.﴿ Moreover, such practices must be rejected, stopped, and prevented. People should know how these practices oppose the `Aqidah and should be informed of the true `Aqidah. The Prophet (peace be upon him) said, ﴾"If Allah guides one person through you, it will be better for you than red (expensive) camels."﴿

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Fatwa no. 18698

Q: I had a discussion with a member of an Islamic group called "Group of Muslims" and we disputed over

(Part No. 2; Page No. 49)

two beliefs:

First: Suspension of judgment until doctrinal clarification is made. The group thus does not judge anyone as a believer or a disbeliever until they discuss him, even if he observes all the fundamental obligations and rites of Islam.

Second: They consider all the Masjids (mosques) worldwide except the three Masjids (Al-Masjid Al-Haram of Makkah, Al-Masjid Al-Aqsa of Jerusalem, and the Prophet's Mosque of Madinah) are harmful. They do not perform Salah in any Masjid other than those three.

Please, explain these two beliefs to identify the right from the wrong.

A: First: This trend is null and void, for the Muslims are originally upright and faithful unless otherwise proven. The Prophet (peace be upon him) condemned the act of Usamah ibn Zayd when the latter killed a disbeliever after declaring Shahadah (Testimony of Faith). Usamah thought that the man declared Shahadah out of fear of death. The Prophet said, ﴾Did you check inside his heart to find out whether he said it (out of fear) or not?﴿

Second: all Muslims' Masjids worldwide are honored and valid for Salah. During the era of the Messenger (peace be upon him), the Rightly-Guided Caliphs, and the other succeeding eras,

(Part No. 2; Page No. 50)

there was an abundance of Masjids. No one ever denied the validity of Salah therein. Allah (Exalted be He) says, ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ The Prophet (peace be upon him) said, ﴾Anyone who builds a masjid for the sake of Allah, Allah will build a house for him in Paradise.﴿ and ﴾Anyone who hears the call (to prayer) and does not come, then his prayer does not count, unless he has a (valid) excuse. Ibn `Abbas was asked: What is this excuse? He answered that it is an illness or fear.﴿ Moreover, Muslim narrated in his Sahih, ﴾A blind man came to the Prophet (peace be upon him) and said, "O Messenger of Allah! I have no one to guide me to the mosque." He, therefore, asked Allah's Messenger (peace be upon him) permission to offer prayer in his house. He (the Prophet) called him and said, "Do you hear the call to prayer?" He said, "Yes." He (the Prophet then) said, "Respond to it."﴿ There are many well-known Hadith indicating the obligation and virtue of performing Salah in Masjids.

As for the three Masjids, they are the best Masjids,

(Part No. 2; Page No. 51)

thus the reward of performing Salah in them is multiplied and so people travel to pray therein.

Claiming that Salah in any Masjid other than the three Masjids is null and void is wrong and goes against the Qur'an, Sunnah and Ijma` (consensus).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17336

Q: Thanks to Allah, some Japanese women accepted Islam. They began to struggle with the atheist Japanese society that prefers disbelief and distorted Christianity to Islam. Indeed, there are no obligations in the distorted Christianity, so a person may drink Khamr (intoxicant), eat pork, have girl friends, and at the same time be a Christian who believes in the Father, the Son, and the Holy Spirit. On the other hand, a new Muslim has to stand out and become different from non-Muslims and keeps away from their society and gatherings when it comes to `Aqidah (creed); so they become subject to be ostracized and regarded as insane.

Non-Muslims may even isolate new Muslim converts and deny them work. They cannot accept them as fellow Japanese while seeing them do what they deem as awful offense i.e. becoming Muslims, abandoning non-Muslim parties, Khamr, pork, and praying to Allah, the God that such non-Muslim people deny as the true Lord?

The problems the girls face are even worse, as they are weaker and usually depend on work to support themselves or on their non-Muslim families to support them.

Among the various problems the Muslim women face is the observation of the religious obligations e.g. wearing the Hijab (veil). Many times, a woman is prevented from wearing Hijab and offering Salah (Prayer) at her workplace. as she cannot pray on time, she makes up for the missed prayers together lest she should be fired from work; her only source to earn her living, as she lives apart from her non-Muslim family.

Another problem a Muslim young woman may face is her inability to fast Ramadan when she hides her Islam from her family, especially her strict Christian mother. This mother prefers that her daughter becomes a disbeliever to becoming a Muslim. This girl studies at the university and her family supports her.

She lives, eats, and drinks with them in the same house. This might lead her to committing many prohibitions. She cannot fast Ramadan, as this will be strange to her family. If they know of her conversion, they might harm and prevent her from continuing her education which will be her only way to earn her living in the future. A third problem a new Japanese Muslim may face is when his wife and children remain non-Muslims and he does not know what to do about them. We would like to ask your Eminence the following questions:

1. What should a Muslim woman do in such circumstances in Japan?

2. What should this Muslim man do with his non-Muslim wife and children? Is his disbelieving wife still lawful to him?

3. Is Salah (Prayer) offered by a woman outside her house and in public places while sitting behind a screen to cover her `Awrah (private parts of the body that must be

covered in public) valid? May Allah reward you with the best!

A: Firstly, anyone who reverts to Islam and conceals it lest they should be harmed need to indirectly show the merits of Islam to people they fear from without making

(Part No. 2; Page No. 54)

their reversion known. They should invoke Allah (Exalted be He) to guide them, perhaps Allah will guide them to accept Islam. This would ward off their evil. If they are not guided and are expected to harm the person, or the country does not allow the practicing of the Islamic rites, then this person should migrate to muslim lands, if possible. Allah (Exalted be He) says, ﴿He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by.﴾ i.e. they should find another place away from the place they detest, a way out from deviation to guidance, from distress to relief, and from poverty to welfare.

A weak person who can not migrate is excused as they are prevented from immigration or due to being a woman. Allah (Exalted be He) says, ﴿Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴾ ﴿Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.﴾ ﴿These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.﴾

(Part No. 2; Page No. 55)

These Ayahs (Qur'anic verses) mean that the weak people are not able to develop plans, spend, and direct their way if they migrate.

Secondly, a weak woman should be in contact with the Islamic centers in her country, as they might help her. Otherwise, she should be patient and wait for a way out. She should invoke Him (Exalted be He) to facilitate her affairs. She will be rewarded In sha'a-Allah (if Allah wills). She should abide by the teachings, rulings, and obligatory acts of Islam as much as she can for Allah (Glorified be He) says, ﴿So keep your duty to Allâh and fear Him as much as you can﴾ The Prophet (peace be upon him) said, ﴿If I order you to do something, do as much of it as you can.﴾ (Al-Bukhari and Muslim agreed upon its authenticity.)

Thirdly, when a man converts to Islam but his wife remains in disbelief, it is permissible for him to keep her, if she is from the People of the Book (a Christian or a Jew),

(Part No. 2; Page No. 56)

since the basic ruling is that it is permissible for a Muslim to marry chaste women of the People of the Book. Allah (Exalted be He) says, ﴿Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time﴾

However, it is not permissible for him to stay with her if she is not from the people of the Book. Allah says, ﴿Likewise hold not the disbelieving women as wives﴾

On the other hand, if a woman converts to Islam while her husband remains a disbeliever, she becomes unlawful to him for Allah says, ﴿O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴾

If she is forced to stay with him, she should be patient

until she finds a way out and there is no harm on her as the early Muslim women did. Zaynab (may Allah be pleased with her) the daughter of the Messenger of Allah (peace be upon him) stayed with her husband Abu Al-`As ibn Al-Rabi`, after she converted to Islam, before he converted to Islam. The Prophet (peace be upon him) did not separate them. When she followed the Prophet (peace be upon him) to Madinah, their marriage was annulled. However, the Prophet (peace be upon him) gave her back to him after he became a Muslim.

Fourthly, as for the children, they should follow the best religion of their parents. If one of the parents embraces Islam, all the minor children will be Muslims, as children follow the best religion of their parents.

Fifthly, a woman should cover before any Ajnaby (man lawful for the woman to marry). She should stay away from anything that shows her adornment, stay at her house, and she should not leave it except out of necessity and in such a case she should dress modestly. If the time of Salah is due while she is out of her house, she has to offer it in a place away from men. The excuse mentioned in the question does not exempt her from standing while offering Salah, because standing is a pillar of Salah for anyone who is able to.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 2; Page No. 58)

(Part No. 2; Page No. 59)

Following Sufism

(Part No. 2; Page No. 60)

Fatwa no. 12143

Q1: a shaykh of one of the Sufi orders claims that he has a light through which he knows unseen matters such as future news and circumstances. He trusts this light very much and says that it has nothing to do with the devil nor Jibril (Gabriel) (peace be upon him). He calls any decision he makes in his life as an order. Before he makes a decision, he says: 'If the order comes, I will do such and such and if it does not come, I will not do such and such.' He means the order of Allah (Exalted be He) and makes his life decisions based upon such orders. Moreover, whoever does not accept this order nor believes it, is considered by the shaykh as a hypocrite and a renegade and the shaykh drives him out of his sessions.

A: No one but Allah (Glorified and Exalted be He) knows unseen matters; Allah says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ This person's calling knowledge of the unseen as a light is a way for him to deceive simple-minded people to accept his falsehood. His accusation of hypocrisy to those who do not believe his claims cannot be accepted. In fact it is he who should be accused of telling lies as claims to have knowledge of unseen matters. We have issued Fatwa no. 189 on the ruling on the persons who claim knowledge of the unseen.

(Part No. 2; Page No. 61)

The Fatwa reads as follows: The basic ruling as regards unseen matters is that Allah Alone knows them. Allah (Exalted be He) says: ﴾And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴿ Also, Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."﴿ But Allah (Exalted be He) may make whomever He chooses, know some unseen matters as Allah (Exalted be He) says: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ He (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain

warner.") Besides it is authentically reported in a long Hadith (From the narration of Um Al-'Ala' who, when `Uthman ibn Mazh'wn died, said: 'May Allah be merciful to you,

O Abu As-Sa'ib! I testify that Allah has honored you'. The Prophet (peace be upon him) said, 'How do you know that Allah has honored him?' I replied, 'O Allah's Messenger! Let my father be sacrificed for you! On whom else shall Allah bestow His honor?' The Prophet (peace be upon him) said, 'No doubt, death came to him. By Allah, I too wish him good, but by Allah, I do not know what Allah will do with me though I am Allah's Messenger. ' By Allah, I never attested the piety of anyone after that.") Related by Ahmad and mentioned by Al-Bukhari in (Book of Funerals) in (his Sahih book, i.e. Sahih Al-Bukhari). In one of his narrations to this Hadith: (I do not know what Allah will do with me though I am Allah's Messenger) It is authentically reported in many Hadiths that the Prophet (peace be upon him) knew from Allah (Exalted be He) the names of some Companions who will enter Paradise and hence, gave them glad tidings of entering Paradise and also in the Hadith reported by `Umar ibn Al-Khattab (may Allah be pleased with him) in the narrations of Al-Bukhari and Muslim: (Jibril asked the Prophet (peace be upon him) about the Hour and he (peace be upon him) replied: The one who is asked about it is no better informed than the inquirer.) He (peace be upon him) added nothing but described its signs and this indicates that he did not know the unseen matters except what Allah (Exalted be He) enabled him to know and only when there is a need for this.

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Q2: Sometimes a shaykh stops talking in the middle of a Khutbah (sermon) claiming that he is prevented or ordered to stop at that point, and calling this as al-'istikharah al-nuraniyyah (Pursuit of Divine Counsel).

A: The mentioned person's silence during the Khutbah (sermon) and saying that he is prevented from or

(Part No. 2; Page No. 63)

ordered to do something implies that he claims receiving inspiration and Prophethood, even if he did not say so directly. There is no doubt that claiming Prophethood after Muhammad (peace be upon him) is a lie, falsehood and Kufr (disbelief); because Allah (Exalted be He) concluded Prophethood with the Message of Muhammad (peace be upon him). Allah (Exalted be He) says: ﴿Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.﴾ It is authentically reported that the Prophet (peace be upon him) said: ﴾I am the `Aqib (the last to come) after whom there will be no prophet.﴿

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Q: Our Shaykh often swears and says that according to his research, the Hadith about the Prophet (peace be upon him), ("Allah has forgiven all your sins, the past and future ones") **is definitely not a Hadith. He adds that this Hadith had been altered and changed, and that it is an interpolation of the Jews, despite its existence in the Sahih (authentic) books of Hadith, such as Al-Bukhari and others.**

A: In the Noble Qur'an, Allah mentions that he has forgiven for his Prophet (peace be upon him) his past and future sins. Allah (Exalted be He) says: Verily, We have given you (O Muhammad صلى الله عليه وسلم) a manifest victory. (That Allâh may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path,

(Part No. 2; Page No. 64)

It was proven that ("The Prophet (peace be upon him) used to offer Prayer at night (for such a long time) that his feet used to crack. `Aishah said, 'O Messenger of Allah! Why do you do this since Allah has forgiven for you your past and future sins?' He said, 'Should I not love to be a thankful servant (of Allah)?'") This is an honor to the Messenger of Allah (peace be upon him), and it clarifies his status, for he is the best human being and the master of those who have come before and after him. Therefore, if anyone denies this after the proof has been established for them, they will be Kafirs (disbelievers) for denying a definite issue and disobeying the Noble Qur'an and the purified Sunnah (whatever is reported from the Prophet).

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Q 4, 5: The Shaykh ordered that the glad tidings, ascribed to Hajy Ibrahim, should be inscribed on the council room. According to the glad tidings, the Prophet (peace be upon him) came to Hajy and said: "No one of the followers of this Shaykh will lose in the world or the hereafter except those who are insincere to him." Nevertheless, the successor denied this good omen and said: "The Prophet (peace be upon him) did not come to me. I did not see him and he (peace be upon him)

(Part No. 2; Page No. 65)

did not inform me of such things." The Shaykh got very angry at this denial and said: "According to my verification, the Satan party (whose name is Ahl Al-Dably) dominates this successor i.e. Hajy Ibrahim and spoiled his memory. Consequently, Hajy now is denying the good omen and his seeing of the Prophet (peace be upon him)". The Shaykh then announced from his Minbar (pulpit) that he did not give any order of writing the good omen except after he had first verified its authenticity one hundred times via radiant water and luminous investigation. When he was sure that the concerned good omen was true and that all its words were correct, the Shaykh ordered that it should be written. At several times, the Shaykh pointed to the good omen written on the wall to the right of his assembly room, repeated its words, and concluded by saying: "or the Prophet (peace be upon him) said like that".

The successor Hajy Ibrahim said: "Regarding all several times when I told - on Minbar - that I saw the Prophet (peace be upon him), I did so only because I was commanded and forced by the Shaykh to do. All these narrations are not true. They all have no real origin." It is worth mentioning that according to one of the concerned narrations, Jibril (Gabriel, peace be upon him) brought to the Shaykh's assembly a golden crown of three levels. Then, the Prophet (peace be upon him) - who joined the same session - put such a crown on the Shaykh's head. Another narration tells that Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) descended from the heavens and entered the Shaykh's heart. What is your opinion on this?

A 4, 5: First: Claiming that the Prophet (peace be upon him) came to the successor in question, told him about the good omen, put

(Part No. 2; Page No. 66)

the crown on the Shaykh's head, and that Ayat-ul-Kursy descended and entered the Shaykh's heart is nothing but explicit falsehood. It is worth mentioning that the Prophet (peace be upon him) warned Muslims against ascribing untrue sayings to him. He (peace be upon him) said: ﴾If a person falsely ascribes to me something while they intend to do so, then (surely) they will occupy their seats in hellfire.﴿

Second: The conflict between the sayings of the Shaykh and those of his successor regarding the concerned good omen signifies that the Shaykh is a liar. He deceives naive people to win over their attention and devour their money unjustly.

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Q 6, 7: Firstly, Once our Shaykh said in one of his talks that the Prophet (peace be upon him) comes frequently to his house and the houses of his son and daughters and kisses his forehead. Moreover, he once adorned him with a golden necklace and another time the Prophet (peace be upon him) adorned the Caliph with one.

Secondly, The Shaykh declared in a public session that the Prophet (peace be upon him), as well as all prophets, were present in that session to show the sanctity of his lesson and his status before the people so that they may be affected by him.

A: The Prophet (peace be upon him) died in Madinah and was buried in the chamber of `Aishah (may Allah be pleased with her). He will not leave his grave except on the Day of Resurrection.

Allah (Exalted be He) says: ﴾Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴿ ﴾Then, on the Day of Resurrection, you will be disputing before your Lord.﴿ Allah also says: ﴾And indeed We created man (Adam) out of an extract of clay (water and earth).﴿ up till... ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿ Similarly, all prophets died except `Eisa ibn Maryam (peace be upon him), who was taken up into the heavens. so the claim of the shaykh that the Prophet (peace be upon him) or any other prophet attend his sessions or visit his house or the houses of his son or daughters is a mere lie and falsehood. It is a trick he uses to deceive the ignorant, spread his fallacies, and achieve his goals.

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Q 8 and 10: First: A Sufi successor says that he has not seen visitations by his eyes but whenever he tells his Sufi shaykh that he has not seen anything, the latter says, 'How dare you deny visitations which I confirmed and what I saw in the Al-Isrikhara Al-Nuraniyyah (Divine Vision) about all that you have seen? He insists on this and forces me to admit this to people in his presence.

(Part No. 2; Page No. 68)

But in his absence, I deny having any visitations; because I fear Allah, the Lord of the Worlds. I also have not experienced anything called Shawk (a Sufi term meaning longing) or Rida (a Sufi term meaning pleasure)

Second: Many years ago, one of this shaykh's followers saw many visions that came true and saw the Prophet (peace be upon him) in visions. He used to talk about these visions in the presence of the shaykh then the shaykh confirmed them. But after a short period, when this man denied seeing such visions and visitations, the shaykh said about him, 'I now confirm that this man has become a hypocrite and a renegade. He added, on the pulpit, that he died of liver cancer while this man is still alive and has children. Such are the confirmations of the shaykh and the so-called Istikhara Nuraniyyah (Divine vision), physiognomy, and visitations which are mere lies, contradictions and fabrications.

A 8 and 10: the shaykh's obliging his deputy to tell people he has seen visitations which in effect he has not seen is mere falsehood, fabrication and deceit of simple-minded people to call them to follow his false beliefs. Likewise his telling lies about one of his followers and claiming that he died of cancer or so for denying seeing any such visitations. All this is a mere lie to deceive people.

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Q 11: Some followers of a certain Tariqah (Sufi order) kiss the hands and feet of their shaykh

(Part No. 2; Page No. 69)

and put their foreheads against the shaykh's hands and feet until they are in a posture similar to prostration. At other times, when the shaykh is standing, they fall on the ground to kiss his feet while prostrating. Later they are granted the Ijazah (authorization) to be given the pledge of allegiance and to succeed him. The shaykh says they have humiliated themselves in front of everyone by falling down to kiss his feet and that is why the orders came that they should be granted his succession. Any person who is known to kiss the shaykh's hands and feet much is said to have light in their heart at the time of receiving the pledge of allegiance, even if this person apparently disobeys the orders of Allah in their daily life.

A: What is mentioned regarding kissing the shaykh's hands and feet and falling down to kiss his feet while he is standing in addition to putting their foreheads against his hands falls under exceeding the proper limits in honoring a creature. This was not done with the Prophet (peace be upon him) or with the Rightly-Guided Caliphs. Moreover, these practices may be a means leading to major Shirk (associating others with Allah in His Divinity or worship). Prostrating before anyone apart from Allah is even a form of major Shirk.

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Q 12, 13 and 14: Firstly: A shaykh of a certain Tariqah (Sufi order) dismisses some of his followers from his assembly, claiming that they are hypocrites and humiliates them so much. Once the shaykh related that the so-called grand jurist (whose name was not mentioned) wrote informing him that the followers that the shaykh dismissed from his assembly will die with no faith in their hearts. Despite all that, the shaykh accused the grand jurist of being a sorcerer and sent a group to fight him in his rulership headquarter. Moreover, the shaykh said that

the grand jurist had a black heart, attributing this saying to the Prophet (peace be upon him). But now, he denies ever saying that.

Secondly: The shaykh used to tell his successor that the latter acquired the "Ghawthiyyah", "Fard" and "Qutb" ranks of merit and was accepted by Allah. Later, the shaykh told the same man [his successor] that he was an outcast hypocrite with a black heart because he disagreed with him and disapproved of his false call.

Thirdly: The shaykh threatens many of his followers that he will seize their gains, rewards, jobs, wealth and the light of their hearts. He reminds them that anyone who abandons him will die a terrible death; therefore all the followers fear this threat.

As followers of this shaykh, we hope our honorable scholars can clarify to us in the light of Shari`ah (Islamic law) the reality of these claims that conflict with the Qur'an and Sunnah (whatever is reported from the Prophet). We wish to follow the True Path. Allah Alone guides to every type of goodness.

A: Firstly: the shaykh's decision of dismissing some of his followers for being hypocrites; his allegation that the grand jurist turned into a sorcerer and that his successor became an outcast hypocrite with a black heart are all baseless claims and conjectures

resulted from personal desires on the basis of which he favors or dismisses whoever he wishes.

Secondly: the shaykh saying that his successor has reached the "Ghawthiyyah" and "Fard" ranks of merit is a Bid`ah (innovation in religion) and he is exceeding the proper limits in honoring his successor and this may lead to major Shirk (associating others with Allah in His Divinity or worship). When common people are told that a certain person can offer "Ghawth (help)" at difficult times, they believe in that, start asking him for help, and give him offerings and vows and many other things. This is exactly the definition of major Shirk which takes a person outside the fold of Islam. Allah is the Only One Whose Help is sought for curing an illness, removing poverty and asking for sustenance and offspring.

Thirdly: when the shaykh threatens his followers of seizing their gains, rewards, jobs, wealth and the light of their hearts, these are lies, Kufr (disbelief) and falsehood. The Only Disposer and Creator is Allah (Glorified and Exalted be He). Allah says, ﴿To Allâh belongs the dominion of the heavens and the earth﴾ He also says, ﴿Surely, His is the Creation and Commandment.﴾ All the creations are

subject to the Dominion and Power of Allah to dispose of, possess, give life

(Part No. 2; Page No. 72)

or take it. As for humans, they do not have the power to bring about harm or benefit to anyone. Allah (Exalted be He) says, ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴿ This shaykh is a lying and deceiving imposter. May Allah guide us all and grant us success and firmness on the Right Path! We seek Allah's Refuge from misleading trials, for He is the Best One to be asked!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17391

Q: What is the ruling on some people who say: "O Allah, I worship You out of my love for You. If I worship You fearing Your Hell, let me enter it and if I worship You seeking to enter Your Paradise, let me enter Your Hell"?

A: Worshiping Allah just by loving Him is the Manhaj (methodology) of misguided Sufis, which is of their own invention.

(Part No. 2; Page No. 73)

Loving Allah is the highest degree of `Ibadah (worship), but not the sole act of `Ibadah. The Manhaj of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) is to worship Allah through love, fear, hope and other expressive forms of `Ibadah. Allah (Exalted be He) says: ﴾Invoke your Lord with humility and in secret.﴿ Allah says about His Prophets: ﴾Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.﴿ Allah also says about the angels: ﴾And they stand in awe for fear of Him.﴿ And: ﴾They fear their Lord above them, and they do what they are commanded.﴿ There are many Ayahs (Qur'anic verses) elaborating on this meaning.

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The second question of Fatwa no. 16098

Q 2: What is the ruling of Islam on the pledge that we make to the shaykh

of a Tariqah (Sufi order)? Will we be considered disobeying the Qur'an and the Sunnah (whatever is reported from the Prophet) if we break it?

A: It is not permissible to make a pledge of allegiance to anyone except to a Muslim ruler. It is not permissible to make it to the shaykh of a Sufi order or any other person, for this has not been authentically reported from the Prophet (peace be upon him). Every Muslim should worship Allah according to the way He prescribed without committing oneself to a certain person, for this is the attitude of Christians toward their priests and bishops, a thing that does not exist in Islam.

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Fatwa no. 16011

Q: A group of women in Kuwait propagate sufism according to Naqshabandiyyah order formerly headed by Ahmad Kaftaru the former Mufti (Islamic scholar qualified to issue legal opinions) of Syria. They do their activities under the umbrella of an official feminist society through which they propagate their mission in secret and preach what they do not practice. We reviewed some of their writings and books, and some of them admitted that they have already joined this movement. Their principles include:

A person who has no shaykh, Satan will be his own shaykh; whoever does not benefit from the etiquettes taught by

(Part No. 2; Page No. 75)

a religious trainer, neither Qur'an nor Sunnah will benefit him. Whoever says 'why' to his shaykh will never succeed. Members of this group practice the sufi formulae of remembrance recalling the image of their female shaykh called Al-Anisah and kissing her hand. She is from Syria and her disciples seek blessings through drinking the leftover of the water she drinks. Their references include books of magic such as "Al-Lu'lu' wal Marjan fi Taskhir Al-Jan," and they found their own schools to formulate minds of the children according to their order, taking the advantage of the education system to diffuse their mission among female students affiliated to government schools in the pre-secondary and secondary stages. Some of these women left their husbands and requested divorce by courts when their husbands ordered them to give up that deviant way.

My question is:

1. What is the ruling of Islam on the creed of those women who insist on following that Sufi order?

2. Is it permissible for a Muslim to marry them?

3. What is the ruling on the marriage contract which is still in effect now?

4. May you advise and warn them against this order?

May Allah reward you with the best!

(Part No. 2; Page No. 76)

A: Sufi orders, including Naqshabandiyyah, are entirely innovated orders that are against the Qur'an and Sunnah. The Prophet (peace be upon him) said, ﴾Avoid newly invented matters [in religion], for every newly invented matter is Bid`ah (innovation in religion), and every Bid`ah is (leads to) going astray.﴿ Not only are Sufi orders Bid`ah (innovation in religion) which is itself falsehood and error, but they also involve many acts of major Shirk (associating others in worship with Allah) such as exaggerating the status of the Sufi shaykhs, seeking relief from them apart from Allah, believing that they have authority in this universe and unquestionable acceptance of their orders without checking whether or not they conform to the Qur'an and Sunnah. The polytheistic acts also include what is

mentioned in the question above that whoever does not have a particular shaykh to follow, Satan will be his own shaykh; whoever does not benefit from the etiquettes taught by a religious trainer, neither Qur'an nor Sunnah will benefit him; whoever argues with his shaykh will never succeed. All these principles contradict the Qur'an and Sunnah, because it is only Allah's Messenger whose orders are absolutely and unquestionably accepted. Allah (Exalted be He) says, ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ He (Exalted be He) also says, ﴾Nor does he speak of (his own) desire.﴿ ﴾It is only a Revelation revealed.﴿

(Part No. 2; Page No. 77)

The order of any person, regardless of his great knowledge, cannot be carried out unless it complies with the Qur'an and Sunnah. Whoever claims that a particular person other than the Messenger of Allah (peace be upon him) is given full submission has turned out of the fold of Islam. Allah (Exalted be He) says, ﴾They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)."﴿ Scholars said that the Ayah (Qur'anic verse) means that they (Jews and Christians) took their rabbis to be their lords besides Allâh by obeying them in prohibiting lawful things and permitting unlawful things as stated in the Hadith of `Ady ibn Hatim which was related by Al-Tabarany, Ibn Jarir and Al-Tirmidhy. `Ady said: ﴾I came to the Prophet (peace be upon him) wearing a cross of gold in my neck. He said, "O `Ady! Take this idol (cross) off your neck." I did so and came to him while he was reciting Surah (Qur'anic chapter) Al-Tawbah in the Ayah which reads: ﴾They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh)﴿ When he finished it, I told him that we had not worshipped them. The Prophet (peace be upon him) expounded: "Did they not prohibit what Allah made lawful and make lawful what Allah prohibited and

(Part No. 2; Page No. 78)

you followed in their footsteps?" `Ady answered in the affirmative, so that the Prophet (peace be upon him) said, "This is how they worshipped them."﴿

A Muslim must avoid Sufism and its adherents and prevent them from assuming posts in teaching and education. They should not join feminist societies or whatsoever, so that they will not corrupt people's sound beliefs. A man must prevent the girls in his charge from joining such Sufi societies and schools in which Sufis teach in order to guard their creed, keep unity of the family and avoid turning wives against their husbands. Anyone who adopts Sufism leaves the way of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), whereas if he believes that the Sufi shaykhs are Allah's equals in bringing blessing, benefit or harm regarding matters that Only Allah can do, such as curing diseases, providing sustenance and alleviating harm, or that he believes they should be given full obedience to their orders even if they contradict the Qur'an and Sunnah - a person holding these beliefs commits major Shirk that turns him out of Islam. Such a deviated woman may not be taken as a supporting companion and is not permissible to marry. Allah (Exalted be He) says, ﴾And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).﴿

until His saying, ﴾And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone)﴿

a Muslim man should not marry a woman inclined to Sufism without actually adopting the beliefs mentioned above from the very beginning or keep her as a wife unless she responds positively to advice and repents to Allah. Here, we advise such women to repent to Allah, turn back to the truth, give up this false doctrine, avoid those calling to evil and adhere to the way of Ahl-ul-Sunnah wal-Jama`ah. We recommend that they read useful books that explain the sound `Aqidah (creed) and listen to lessons, lectures and useful programs prepared by upright scholars who adopt the sound methodology. Finally, they should obey their husbands and guardians in what is good.

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The third question of Fatwa no. 10701

Q 3: Some Sufis claim that there are men who are called "Ahl-ul-Khutwah" (literally: People of Transcendent Step), what is the meaning of this term and to what extent is it correct according to Shari`ah (Islamic law)? They argue that the following Hadith supports their belief: "O My Servant, obey me and you will be a godly servant."

A: The term "Ahl-ul-Khutwah" refers to those who can cover long distances in a short time defying human nature and the Universal Laws of Allah. Their allegation is not true because there is no proof of this and the evidence they raise is baseless

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The third question of Fatwa no. 11056

Q 3: I was under age when I went to one of the shaykhs of the Sufi sects. I said to him: i want to join the sect of Shaykh `Abdul-Qadir Al-Jialy. He said: Take the pledge. I took the pledge from him by placing my hand in his and he said to me: Repeat the words of the pledge after me. In the name of Allah Most Gracious Most Merciful. O Allah, send Your peace and blessings upon our master Muhammad, his family and Companions. I made up my mind to join the sect of Shaykh `Abdul-Qadir Al-Jialy. I dedicated myself for this Shaykh,

(Part No. 2; Page No. 81)

and I would mention his name.

First, is my pledge correct, taking into consideration that I repented to Allah (Exalted be He)?

Second, will it be effective until death? Could you kindly advise.

May Allah reward you.

A: This kind of pledge is not valid. You have done well by repenting to Allah (Exalted be He). You have to hold firm with the Book of Allah (Exalted be He) and the Sunnah of the Prophet (peace be upon him) by `Aqidah (creed) and by saying, without taking the pledge to follow a leader of these sects. Dedicate yourself to Allah (Exalted be He) instead of dedicating it to a Shaykh in order to follow Allah's Shari`ah (Islamic law). You are not committed to this pledge because it is a Bid`ah (innovation in religion) that must be avoided because of the Prophet's saying: ﴿He who does any act against our Shari`ah, it will be rejected.﴾ (Related by Imam Muslim in his Sahih). This pledge is not in conformity with the instructions of the Prophet (peace be upon him) by this Hadith, so it is rejected.

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The seventh question of Fatwa no. 7316

Q 7: Once the Sahabah (the Prophet's Companions) used the sputum of the Prophet

(Part No. 2; Page No. 82)

to rub their faces in his presence. What is the ruling on this? What were his instructions concerning their behavior? Can these instructions be taken as prohibitive caution against this act? Nowadays, shaykhs want their followers to seek blessings from the water they use for their wudu' and the like. Thus, their followers do that in the presence of their shaykhs with no objection.

A: As for the accounts that whenever the Prophet (peace be upon him) spat, his spittle was received by the hands of Sahabah who would rub their skin therewith and that they sought blessings from the water he used in Wudu' and the other relics etc., this merit is confined to the Prophet. So, the Sahabah, who were aware of the objectives of Shari`ah and adopted the example of the Prophet in a matchless manner did not do this with any other figure but the Prophet (peace be upon him). Had it been permissible to do so with shaykhs and noble men, they would have hastened to copy this act. Hence, this incident and its like can not stand as proof of the permissibility of seeking blessing from the saliva and water the sufi shaykhs and others use for Wudu'. Accordingly, what the followers do with their shaykhs is an act of Bid`ah (innovation in religion). It is authentically reported that the Prophet (peace be upon him) said, ﴾Anyone who innovates something in this matter of ours (i.e. Islam) that is not part of it, will have it rejected.﴿ (Agreed upon by Imams Al-Bukhari and Muslim.)

(Part No. 2; Page No. 83)

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Fatwa no. 16300

Q: What is the ruling on giving the title of Qutb (Sufi title denoting a "Perfect Master") or Ghawth (Source of Succor) to some Awliya' (pious people)? Is this permissible?

A: The two titles Qutb and Ghawth do not have any basis in Allah's Purified Shar` (Law). These terms are invented by some extremist Sufis. Accordingly, giving these titles to some Awliya' (pious people) is not permissible. Some misguided people understand such terms to mean that such a Qutb or Ghawth can run the affairs of the universe and fulfill people's needs. This is Kufr (disbelief) that contradicts Tawhid (belief in the Oneness of Allah/ monotheism) because Allah (Glorified and Exalted be He) revealed the Scriptures, and sent the Messengers to worship Him Alone without partners or associates. He (Exalted be He) commanded all creatures to resort and supplicate to Him Alone to bestow upon them all good and ward off harm. Allah (Exalted be He) says: ﴾Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilâh (god) with Allâh? Little is that you remember!﴿

(Part No. 2; Page No. 84)

He (Exalted be He) says: ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴿ He (Glorified be He) also says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿

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Fatwa no. 16862

Q: I am forwarding to you this message that was sent to me by a woman who says her husband, Mohamed Al-Faytury Hamudah, follows a Sufi order. She wants to know the truth. I convinced her and she accepted advice, but I failed to convince her husband and his father. They told me they were right and asked me to bring forth proof from a well-known scholar to prove the opposite. I also hope you will comment on the enclosed

(Part No. 2; Page No. 85)

poems, written by this Mohamed Hammudah.

A: the Sufi orders have nothing to do with the guidance of the Prophet (peace be upon him) and a Muslim has to follow the Prophet (peace be upon him) and his Sunnah (supererogatory act of worship following the example of the Prophet) and avoid whatever is different from the Prophet's guidance and Sunnah because such are Bid`ahs (innovation in religion) and every innovation in religion leads to misguidance. After looking at the enclosed poems, we found some sayings that involve innovation in religion and over exaggerated praise of the Messenger (peace be upon him). Consequently, we say that Sufism and Sufi orders have to be abandoned and a Muslim has to refer to the Book of Allah (Qur'an), Sunnah (whatever is reported from the Prophet) of His Messenger and the practices of the Salaf (righteous predecessors) such as the Companions and Followers. He (peace be upon him) said: (My Ummah (nation) shall be split into seventy three sects, all of them are in Hellfire except one. People asked, "Who are they, Prophet of Allah?" He (peace be upon him) said, "Those who stick to what I and my Companions do.") And he (peace be upon him) also said: (You must follow my Sunnah and that of the Rightly-Guided Caliphs. Stick to them and hold fast to them. Avoid novelties, for every novelty is an innovation, and every innovation is an error.) May Allah grant you and us success in doing all that leads to goodness and righteousness.

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The second question of Fatwa no. 17558

Q 2: What is Sufism? Does it pose a danger to one's Islam? What is the ruling on keeping company with Sufis?

A: In general, Sufism as it exists at the present time refers to a misguided group, which adopts a Manhaj (methodology) in `Ibadah (worship) that opposes the Sunnah. The followers of Sufism receive their teachings from their leaders and shaykhs of Tariqah (Sufi order) whom they believe can bring benefit and cause harm besides Allah. Therefore, it is not permissible to keep company with or befriend them except to call them to Allah and help them to correctly understand the Sunnah.

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The third question of Fatwa no. 16099

Q 3: In some Masjids (mosques) here, people gather and continue repeating Allah's Name around a piece of white cloth. What is the importance of the white cloth in Islam?

A: placing a piece of cloth in the Masjid and gathering around it to repeat the Name of Allah is a misleading act of Bid`ah (innovation in religion) undertaken by some Sufis who deviate from the course of the Messenger (peace be upon him). Therefore, it is not permissible to do or

(Part No. 2; Page No. 87)

attend. This should also be prohibited and disavowed. Masjids should be protected from such acts of Bid`ah.

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The fifth question of Fatwa no. 18068

Q 5: It is said that the ancestral line of Al-Sayyid Al-Badawy is traced back to Ahl-ul-Bayt (members of the Prophet's extended Muslim family); is this correct? Is Al-Sayyid Al-Badawy one of the Awliya' (pious people)? Is it permissible to celebrate his birthday or that of any other person by any means; or to speak about his memory and point out his outstanding traits and virtuous deeds on the radio or television?

A: Al-Sayyid Al-Badawy whose full name is Ahmad ibn `Ali ibn Ibrahim Al-Husayny was a Moroccan Sufi who lived in the seventh century. Many ignorant and Mubtadi` (innovative) Sufis and others exceed the proper limits in revering Al-Sayyid Al-Badawy in a way that takes them out of the fold of Islam. Some people for example make Du`a' (supplication) to him, seek his protection or help, or make Tawaf (circumambulation) around what they believe to be his grave. On the other hand, it is not permissible to celebrate the memory of the birth of Al-Sayyid Al-Badawy or any body else, for doing so is considered Bid`ah (innovation in religion). It may be worth mentioning that if a person peruses the biography of Al-Sayyid Al-Badawy, they will not find any distinguished contributions that merit much concern.

Therefore, Muslims have to beware of those who invent new matters in religion and self-seeking people who follow their whims, lest they should mislead them. A Muslim must hold fast to the Qur'an and Sunnah (whatever is reported from the Prophet) for they lead to salvation and success in this world and in the Hereafter.

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Fatwa no. 19521

Q: I ask your eminence to reply to us in short about Sufism and Sufis; what is Sufism, their `Aqidah (creed) and what is the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) about them? What should Ahl-ul-Sunnah wal-Jama`ah do regarding them and how should we treat Sufis while they insist on their `Aqidah? They believe that they are on the truth even after the facts are revealed before them?

I ask Allah (Exalted be He) to benefit the people who are in need to understand this matter from your knowledge. May Allah guide all of us to what pleases Him. May Allah reward you.

A: Al-Sufiyyah (Sufism) is derived from Suf (wool) because it was their costume. This is the nearest meaning in language and to reality. As for the saying that Al-Sufiyyah

(Part No. 2; Page No. 89)

is derived from Al-Suffah because they look like the poor Companions (may Allah be pleased with them) who used to go to a place in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) which is called Suffah, or ascribed to Safwah (purity) because of the purity of their hearts and actions; all these sayings are not true. This is because the ascription form of Suffah is Saffyy with double f and y. The ascription form of Safwah is Safawy and because these two meanings are not in conformity with their attributes because of their ill-thoughts, bad `Aqidah and frequent Bid`ah (religious innovation).

All the Sufi sects or what is so called now Tasawwuf (mysticism) are full of Bid`ah and the means which leads to it and corrupted thoughts which are against the Book of Allah and the Sunnah of the Prophet such as calling the dead and Al-Aqtab by saying: Madad ya Sayyidy (Help, O my master). Madad ya Zaynab (Help, O Zaynab). Madad ya Badawy or ya Dusuqy (Help, O Badawy or Dusuqy), and such actions of seeking the help of their shaykhs and Aqtab and believing that they are the spies of heart who know the unseen and what is concealed in their hearts and naming Allah (Exalted be He) with attributes which He did not declare to Himself such as: Hwa (He) and Ah.

Sufism has innovated Wird (portion of Qur'an recited with consistency) and not permissible supplications. They take the pledge from their followers to remember Allah (Exalted be He) in their rituals and acts of worship in specific names in congregation such as: Allah, Hay (alive) and Qayyum (the Self Subsisting) repeating them everyday and night and not repeating other names except with the permission of

(Part No. 2; Page No. 90)

their shaykhs, otherwise he will be disobedient and has to fear the power of the servants of the names. Repeating these names must be accompanied with moving the head right and left, bowing and lifting, dancing, singing, clapping and other actions which have no basis in religion; in the Book of Allah and the Sunnah of the Prophet (peace be upon him). A Muslim must not sit in their sessions and must keep away from mixing with them in order not to be affected with their ill-thoughts, Bid`ah or polytheism. He must advise them and explain the truth to them perhaps Allah (Exalted be He)

guides them through him and approve the actions which are in conformity with the Qur'an and Sunnah. We disapprove of the matters which are against the methodology of Ahl-ul-Sunnah wal-Jama`ah in order to be safe. Whoever wants to know the conditions of Sufism and their `Aqidah in details, he may read the book of Madarij Al-Salikin by Ibn Qayyim Al-Jawziyyah and the book of "This is Sufism" by `Abdul-Rahman Al-Wakil.

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The second question of Fatwa no. 18422

Q 2: Some Sufis claim that they see the Prophet (peace be upon him) in dreams and that he (peace be upon him) commands them to write certain books. Nevertheless, such books include many Bid`ahs (innovations in religion) and other things that oppose Shari`ah (Islamic law). How can we then

(Part No. 2; Page No. 91)

refute what such Sufis claim?

A: What is mentioned in the question is one of the Dalalahs (deviations from what is right) of Sufis. It is one way through which Satan whispers to them and takes them away from the right path.

It is well-established that if a Muslim sees the Prophet in a dream and he (peace be upon him) commands them to do something or to give up doing something, they do not have to act upon such a dream. This is because Allah (Exalted be He) has already perfected His Din (religion) and completed His Grace and that the Purified Shari`ah is not in need of any completion to be taken from dreams. However, if a person sees the Prophet in his form and he (peace be upon him) commands them to do something which conforms to Shari`ah; such a Ru'ya (true dream) is to emphasize the Shar`y (Islamic legal) command and to help the concerned person to adhere to it.

On the other hand, if a person sees the Prophet (peace be upon him) in the form of somebody else; such a dream is not true. Rather, it is from the work of Satan for the Prophet (peace be upon him) said, ﴾Whoever sees me in a dream in fact has seen me, for Satan does not appear in my form.﴿ This Hadith proves that anyone who sees the Prophet

(Part No. 2; Page No. 92)

(peace be upon him) in some other person's form in fact has seen Satan but not the Prophet (peace be upon him). It is worth mentioning that it is Wajib (obligatory) on you to advise such Sufis, enlighten them, and inform them that things which they see are just whispers of Satan and ways of deviation. You also have to warn people against Sufis who claim that they have such dreams so that they are not deluded by them.

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The second question of Fatwa no. 18440

Q 2: Many Muslims celebrate the Prophethood of our Messenger (peace be upon him) with musical songs just as Jews and Christians do i.e. they mention Allah (Exalted be He) while music is played. What is the ruling on this practice?

A: Muslims should express their love for the Messenger of Allah (peace be upon him) by following him, emulating his Sunnah (whatever is reported from the Prophet), and being guided by his guidance. Allah (Exalted be He) says: (Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.")

On the other hand, musical songs cannot show love to the Prophet (peace be upon him). Rather, they are manifestations of

diversion and a hindrance from Dhikr (Remembrance of Allah). Such songs harden the hearts and divert people from Allah and His Straight Path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18466

Q: I know some people who call themselves shaykhs but they stab themselves with skewers etc. and ascribe fictitious things to Al-Rifa`y. What is the ruling on the foregoing? Is it Haram (prohibited)? Provide me with your beneficial answer please. May Allah benefit you.

A: The people that you mentioned belong to a deviant Sufi sect and such practices they indulge in, that you referred to, are just some of their Bid`ahs (innovations in religion). It is worth mentioning that such people are very dangerous to Islam and thus you have to beware of them and warn others against them. You also have to advise members of such Sufi sect according to your ability and tell them that the practices they indulge in that you mentioned in the question are just devious acts of those Mubtadi` (one who introduces innovations in religion) Sufis who are given the title of Qutb (Sufi title denoting a "Perfect Master"). You have to tell them that they are in great danger and that the only right path is that of the `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) i.e. Al-Firqah Al-Najiyah (the Saved Sect). Allah (Exalted be He) says, (And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.)

(Part No. 2; Page No. 94)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19433

Q: I read in a book entitled "Hadhihi Al-Sufiyyah (This is Sufism)" that Sufism is a deviant Islamic sect that departs from Islamic `Aqidah (creed) and methodology and introduces Bid`ahs (innovations in religion) in the area of `Ibadah (worship). I then read in the volume of Tasawwuf (Sufism) by Shaykh Al-Islam Ibn Taymiyah, and the book "Madarij Al-Salikin" by Ibn Al-Qayyim, that some Sufis are knowledgeable (of the rulings of religion) and pious. They follow the Manhaj (methodology) of our Salaf (righteous predecessors) and declare that their way is to act upon Qur'an and Sunnah (whatever is reported from the Prophet).

So please tell me whether it is permissible to say that all Sufis are deviants or that Sufis are not all of the same, or what else should be said regarding them? Please enlighten me, and may Allah enlighten and reward you!

(Part No. 2; Page No. 95)

A: What has been said by Shaykh Al-Islam Ibn Taymiyah and his student Ibn Al-Qayyim regarding Sufis to the effect that some of them are moderate (not deviants) refers to ancient Sufis. The majority of modern day Sufis are deviants and astray from the right path. Nevertheless, Sufism is an innovation in Islam and the Prophet (peace be upon him) said, ("...every novelty is Bid`ah (innovation in religion), and every Bid`ah is misguidance...") Finally, Muslims have to hold fast to the Qur'an, Sunnah, and to the way of the Salaf with regard to both beliefs and deeds. May Allah help us all to acquire beneficial knowledge and to increase our good deeds!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first, second and fourth questions of Fatwa no. 20116

Q 1: A Yemeni fellow, who is a Masjid (mosque) Imam and a preacher in Al-Hubayqy village, one of the villages existing in the suburbs of Makkah Al-Mukarramah, told me that there are several poetic lines describing the attributes of Safy Al-Din ibn Ahmad that are circulated in the City of Sabr in Yemen during feasts and birthday celebrations wording:

I am Ahmad, a descendant of Haydar and my grandfather is Al-Mustafa (the Prophet), whose grave is visited by people

I have a Minbar (pulpit) in Jannah Al-Firdaws (The highest degree in paradise) as I have power and position at the Throne (of Allah)

To concur them and ruin their housesI was the first to knock Khaybar down

Do these stanzas include disbelief and invention of lies against Allah (Glorified and Exalted be He)?

A: What is mentioned in these stanzas includes outrageous excessiveness and claim of sharing Allah (Glorified be He) in His Throne and Sovereignty, which constitutes Kufr (disbelief) in Him (Glorified and Exalted be He). Therefore, such lines must not be recited and should be prevented and resisted.

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Q: The mentioned Imam says that one day Safi Al-Din Ibn Ahmed passed along a road in that city and found a rock. He divided the rock with his Miswak (tooth-cleansing stick) into four parts and ordered one part of it to go to Iraq and ordered other parts to go to other different places of the same city. He left part of the rock on the mount in the city of Sabr according to him. Is this a Karamah (an extraordinary event performed by a pious person) of pious people as some people claim, or is it done by help from the Jinn?

A: What is mentioned in the question is a false and superstitious talk and it is not permissible to believe it; because this is a means leading to Shirk (associating others with Allah in His Divinity or worship).

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Q 4: The said Imam says that the following verses are attributed to `Abdul-Qadir Al-Jilany:

I am `Abdul-Qadir and the land of Allah
is in my hands as are the birds
Every Servant circumambulates the Ka`bah for seven rounds
but I circumambulate it in my own tents

What is meant by "the land of Allah is in my hands as are the birds"?

(Part No. 2; Page No. 97)

What is the meaning of "but I circumambulate it in my own tents"? I want an official circular with your Fatwa (legal opinion issued by a qualified Muslim scholar) to distribute among the residents of this area, hoping that it will bring them to the truth. We ask Allah to protect you, lead you to the right path, and make you beneficial to Muslims!

A: These lines include falsehood and plain Kufr (disbelief). Shaykh `Abdul-Qadir Al-Jilany (may Allah be merciful with him) is innocent of such lines which are falsely attributed to him. May Allah give the one who fabricated these lines and falsely attributed them to the Shaykh their deserved punishment!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20234

Q: I am a Muslim man living in Britain and want to follow the way of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) in all the affairs of my life. Accordingly, I tried to read some religious books written in the Urdu language. During my reading of some books compiled by the renowned and prominent Indian scholar, who is a member of the Deobandis, Shaykh Muhammad Zakariyya Kandahlawy, a scholar of Hadith studies, found that the fifth chapter of his book Tablighi Nisab,

(Part No. 2; Page No. 98)

p. 113, containing a story the author quoted from the book entitled "Rawnaq Al-Majalis". It relates an account of a merchant who died and his wealth was distributed between his two sons. In addition to the wealth, the deceased also left the hair of the Prophet's head which the younger son took and gave up his share in the legacy to his elder brother. A short time later, the son who took the money went bankrupt whereas the younger brother became very rich. The story continues to say that after the death of this brother who took the hair of the Prophet, some benevolent people had a dream of the Prophet (peace be upon him) and the Prophet told him that whoever has a certain need should go to the grave of the younger brother and supplicate to Allah at the grave and their need will be fulfilled. This story is quoted from the book "Tabligh Nisab." I have also read another book titled "The History of the Shaykhs of Jathat" by the same author Shaykh Muhammad Zakariyya, (p. 232) where he mentions that while Shaykh Hajji Imdadullah Muhajir Makki was on his deathbed, one of his followers who was deeply sad and moved by him visited him. However, he addressed him saying, "Do not be sad; the ascetic servant does not die; he only moves from a place to another and he fulfils people's need while in his grave exactly as he was alive. Quoted from "The History of

(Part No. 2; Page No. 99)

Shaykhs of Jathat." I would like to hear Your opinions in this regard.

Is the author who relates this story still a Muslim after the creed evidently manifested in his books? Kindly, clarify the point and substantiate your argument with the relevant evidence from the Qur'an and the Sunnah.

If he is not considered a Muslim, then what is the evidence from the Qur'an and the Sunnah that he is a renegade?

A: The content these books impart like the accounts you mentioned in the question about the false religious innovations and superstitions are groundless, for there is no evidence in their support in the Qur'an and the Sunnah of His Prophet. Only those of false nature and blind vision may adopt these beliefs. as for claiming that the Prophet's hair still exists and brings richness to whoever possesses it, and the claim of seeing the Prophet in dream and the advice the Prophet gave to supplicate by this man's grave, these are baseless lies. It is authentically reported that the Prophet (peace be upon him) said, (Satan does not assume my form.) Thus, how can the Prophet advise people to supplicate to Allah by the graves? Indeed, it is he who forbade that during his life and warned against it

vehemently. He even warned against extreme beliefs in prophets and righteous people and against invoking them after their death. The Prophet (peace be upon him) died after conveying the religion of Allah in full, thus the religion accepts no addition or

or omission. believing that Du`a' (supplication) beside graves are answered is an innovated and baseless Bid`ah. It may even lead to major Shirk if a person seeks the help of the dead buried in the grave alone or besides Allah, or believed that the deceased may benefit or harm them. It is Allah Alone Who brings about benefit and lets harm occur. Likewise, believing that the devoted servant does not die and only moves from a place to another where he fulfills people's needs while in his grave just as he was alive, is false and a groundless belief of the deviant sects of Sufism. Texts of the Qur'an and authentic Hadith indicate that every human will eventually die, for Allah (Exalted be He) says, ﴿Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴾ He (Exalted be He) said, ﴿And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die, would they live forever?﴾ ﴿Everyone is going to taste death﴾ Furthermore, the authentic Hadith in this regard state that when a person dies, all his deeds come to an end except for three: beneficial knowledge, a righteous son who prays for him, or ongoing charity. If the deceased in his grave can not ward off or bring benefit for himself, he can not do that for another a fortiori. It is not permissible to seek the fulfillment

of needs from anyone other than Allah, for he is the only One able to grant such needs. Seeking the help of the dead for fulfilling needs of people is a major polytheistic act. Anyone who maintains other than that is committing major disbelief that drives him out of the pale of Islam, Allah forbid! Indeed, he denies the authentic evidence of the Qur'an and the Sunnah of the Prophet (peace be upon him). Therefore, anyone who does that must sincerely repent to Allah and resolve not to commit such acts again. He should follow the way of the early righteous Muslims to gain Allah's content and escape His punishment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20232

Q: Would you please look into the books entitled: "Ad`iyat Al-Salihin" by Ahmad Al-Rifa`y and "Kashf Al-Akinnah `Amma Qil Innahu Bid`ah wa huwa Sunnah" by the Algerian author Abu Muhammad `Abdul-Wahhab Muhayyah, to judge whether they are authentic or not? May Allah bless you!

A: A Fatwa (legal opinion issued by a qualified Muslim scholar), no.19185, concerning the book: "Kashf Al-Akinnah `Amma Qil Innahu Bid`ah wa huwa Sunnah" was previously issued. It reads as follows: Reviewing the content of the book, the Committee found that the author is not among the well-qualified and knowledgeable scholars whose views may be adopted

(Part No. 2; Page No. 102)

in legal issues. Thus, many religious innovations are included in this book as acts of Sunnah. Therefore, a Muslim should refer to the books written by the recognized scholars noted for their deep knowledge, sincerity, and devotion. With regard to the second book: Ad`iyat Al-Salihin wa Adhkaruhum wa Awraduhum (Invocations, Remembrances and other acts of worship done at certain times on a regular basis), that contains their daily religious rituals of remembrance and supplications by Ahmad Al-Rifa`y. However, the Sufi Order of Ahmad Al-Rifa`y is an innovative Sufi order. The book includes fabricated and baseless Adhkar that have no basis in the purified Shari`ah. Furthermore, these Adhkar involve extremism, ambiguity, rhymes, and Tawassul (supplicating to Allah in the name of some persons). These Wirds and Adhkar are to be recited in this manner in a certain time, place, and condition. There is no proof in the Qur'an or Sunnah that affirms these acts. Such books aim at distracting Muslims from reading the authentic legal supplications and the Adhkar authentically reported from the Prophet (peace be upon him). A Muslim is obliged to take the infallible Prophet as an example, restore, and follow his Sunnah when reciting the Adhkar or doing other things. This is the best and secure way to Paradise. We should be careful of the conduct of the innovators who oppose the line of conduct of Prophet Muhammad, who is the last of prophets and messengers.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 20236

Q 6: There is a group of righteous and devout people who gather at a certain time and listen to verses talking about love of Allah and other themes. Some of those in attendance may feel ecstasy and start whirling, others may scream and cry out, and others may lose consciousness. Are these acts Makruh (reprehensible) or not?

A: ecstasy and Whirling are Sufi Bid`ahs (innovations in religion). Thus, it is not permissible for Muslims to join or imitate those who practice such Bid`ahs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 20530

Q 4: Some (Sufi) sources keep repeating the names: Ghawth (help), Qutb (chief), `Amud (Pole), etc. The Ghawth is the highest rank of this chain, whereas the lowest rank is granted for the Qutb and the `Amud, etc. These people gather during the days of Hajj to plan for the activities of the upcoming year, Prophet Ilyas (Elias) (peace be upon him) also attends these meetings. Studies have indicated that the Jews of a town named Silmiyyah (in Iraq) founded an underground association in 70 B.C., for retrieving the occupied land taken over by the Magis, but there was no

mention of any of Gawth or Qutb in Islam until 800 A.H. Nevertheless, it started to be mentioned in the books since that time, we believe that Allah (Glorified and Exalted be He) has created enormous numbers of Angels to implement His Commands, as we know that another four great Angels were appointed to do certain tasks. Is there anything left for Al-Gawth and Al-Qutb to do, despite that they are mortal humans?

A: It is not permissible to believe that any humans can handle or have disposition of the universe with Allah (Exalted be He), whether they are called Ghawth, Qutb or the like. Anyone who believes in any of these things is a Mushrik (one who associates others in worship with Allah) and a Kafir (disbeliever). What these Sufis and others mention with respect to the meeting of Qutbs, Ilyas, Al-Khadir and others is not true; rather it is superstition and deception of Satan - we seek refuge in Allah from going astray and the strayers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 21025

Q 3: some ignorant sufis follow their shaykhs in their error

(Part No. 2; Page No. 105)

and immorality. The Sufi before his Shaykh is like a dead person before his washer to dispose of him as he wants supposing that the Shaykh is a Waliy (pious person) who must be followed because of His saying: (and follow the path of him who turns to Me in repentance and in obedience.) **The worst is that they claim to know the unseen and set the proofs to this by Allah's saying:** (And they will never compass anything of His Knowledge except that which He wills.) **So how could we refute their claims? What is the correct explanation to these two Ayahs?**

A: It is the duty of a Muslim to follow what Allah (Exalted be He) has revealed to His Prophet (peace be upon him); Qur'an and Sunnah which contain guidance and light. Adhere to it, understand their meanings, act according to them and bear harm for the sake of holding firm to the straight way of Allah (Exalted be He) to which the Prophet (peace be upon him) and his Companions used to hold. Allah (Exalted be He) says: ("And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2).") Allah (Exalted be He) says: ([Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!)

(Part No. 2; Page No. 106)

The Ayahs which were revealed in this context are well-known. A Muslim should not follow those who distract people from following the revelation or the distorters of the people of Bid`ah (religious innovation), myths, immorality and bad actions. This is the meaning of Allah's saying: (and follow the path of him who turns to Me in repentance and in obedience.) i.e. the path of those who believe in Allah, angels, revealed books and Messengers who submit to their Lord and following their way: to follow them in repentance to Allah (Exalted be He); hearts inclinations to Allah's will, then followed by obeying Allah (Exalted be He) in one's physical actions in what pleases Him and draws them near to Allah (Exalted be He). Thus, we know that imitating a deviated person from the revelation which is the straight path in his `Aqidah, acts of worship or behavior is a plain deviation from the right path. We ask Allah (Exalted be He) for safety and good health for us and all Muslims.

The meaning of Allah's saying: (He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills.) This is information about the vast and surrounding knowledge of Allah (Exalted be He) and that He knows

(Part No. 2; Page No. 107)

the future matters of His creatures and their past matters and nothing is concealed from Him. None of His creatures can know anything from His knowledge except if He wants and reveals it to them. It is a very tiny part of His knowledge as messengers and angels who know Him well said about Him: ﴾They (angels) said: "Glory be to You, we have no knowledge except what you have taught us.﴿ So claiming the knowledge of the unseen is merely a form of Kufr (disbelief) because they defy Allah (Exalted be He) in His Lordship. Allah (May He be exalted) says: ﴾And with Him are the keys of the Ghaib (all that is hidden), none knows them but He.﴿ Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ and He says: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ So the Ayahs proved that the knowledge of the unseen is with Allah (Exalted be He) alone; then He excluded whom He wants from among His Messengers by telling them parts of the unseen through revelation and made it

(Part No. 2; Page No. 108)

miracles for them and clear proof to their prophethood. If other people claim knowledge of the unseen, their claim is a mere lie and falsity against Allah (Exalted be He). We seek Allah's refuge against this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'!

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Fatwa no. 21119

Q: The Permanent Committee for Scholarly Research and Ifta' looked into the letter submitted to his Eminence the Mufti and the enclosed publication titled: (Mawqif Al-Salaf Al-Salih Min Al-Sufiyyah, i.e. "The Stance of Righteous Predecessors towards Sufis"). The questioner says: I found the publication defends Sufis and makes a blackout to prevent people from knowing the deviated Sufi practices. It praises Sufis disregarding their delusions, over exaggerations and horrible polytheistic acts. Therefore we had to explain the fallacies and delusions included in this publication, given that Sufism is a Bid`ah (innovation in religion) imported to Islam from Christianity.

A: Following is a detailed explanation:

First, the sayings of religious scholars, worshippers and earlier hermits who, in effect, were not Sufis, mentioned in the publication, does not imply any praise for current Sufis; because current Sufis deviate from following the Qur'an

(Part No. 2; Page No. 109)

and the Sunnah (whatever is reported from the Prophet). The current Sufis innovated orders whose practices are against the views of such scholars whose sayings are quoted in the publication. Their innovated views include unity of the universe, pantheism and following shaykhs belonging to Sufi orders in whatever they say without discussion. Besides they claim they receive inspiration from Allah (Exalted be He) directly and that they are not in need of the Messenger (peace be upon him); because according to them, the Messenger was sent for ordinary people not for the elite. Also, they glorify graves by slaughtering animals there, making vows and Du`a' (supplication), and seeking help from the dead. All such horrible practices are expressed in their books and their actions and practices prove them as can be seen from their present conditions.

Second, he also says: "Accordingly, any violation of the rulings of Islam should not be ascribed to Sufis or Sufism. In fact such violations are done by imposters and ascribed falsely to Sufism or mere intrigues to attack the Sufis and distort their image and views. It is similar to the insertion of Israelite narrations (reported from the Jews) in the exegeses of the Qur'an even though they were known for their meticulousness in the explanation of the truth.

The reply to this saying is: The mentioned fallacies are not practices of imposters who falsely ascribed these fallacies to Sufism. In fact these are practices of

(Part No. 2; Page No. 110)

deviated famous Sufi figures such as Ibn `Arabi, Al-Hallaj, Al-Rifa`i, Ibn Al-Farid, Al-Sha`rany in (Tabaqat Al-Sha`rany), Al-Sahrudy in (Awarif Al-Ma`arif), `Addul-Karim Al-Jeli in (Al-Insan Al-Kamel) and others famous Sufi figures, and they are mentioned in their books. The claim that they are falsely ascribed to them is unfounded. How come they say these books are falsely ascribed to them while their followers still publish, distribute and act upon them day and night? We are speaking about their practices now and not their books. Comparing this case to the insertion of Israelite narrations (reported from the Jews) into the exegesis of the Qur'an is totally wrong; because there is a great difference between the two cases. Not all Israelite narrations (reported from the Jews)

include lies. In fact, some of them are accepted, namely the views that agree with our Shari`ah revealed by our Prophet Muhammad (peace be upon him). However some of them are false views, that is, the sayings that are against the Shari`ah.

Third, when he interpreted the words of shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful to him) when he spoke about knowledge, jurisprudence, worship and working for the Hereafter, he said that shaykh Muhammad ibn `Abdul-Wahhab said, 'So Allah sent His Prophet with this all-inclusive religion with these two types..." The writer of this publication interpreted the "two types" as jurisprudence and Sufism. This way he interpreted the words of Muhammad ibn `Abdul-Wahhab wrongly as the two types refer to guidance and religion of truth as in the Qur'anic Verse: ﴿It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm)﴾

(Part No. 2; Page No. 111)

Also, the shaykh mentioned in the beginning of his words: (You have to know, may Allah guide you to the right, that Allah (may He Exalted and Praised) sent Muhammad (peace be upon him) with guidance, that is, useful knowledge, and religion of truth, that is, good deeds), and it is known that the shaykh (may Allah be merciful to him) used to fight Bid`ahs (innovation in religion) and polytheistic practices, the worst of which was the deviated Sufi views.

Subsequently, the Committee sees that the circulation of such a publication should be prevented, and it should be destroyed and people should be warned against it as a means of protecting the Muslims' Creed from the spread of Bid`ahs and polytheistic practices through such publications and the likes. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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(Part No. 2; Page No. 112)

(Part No. 2; Page No. 113)

Sects

(Part No. 2; Page No. 114)

(Part No. 2; Page No. 115)

The first question of Fatwa no. 17641

Q 1: Here in Morocco, we have a group called Jama`at Al-`Adl wal-Ihsan (the Justice and Charity Group). they gather at one of the houses and offer Qiyam-ul-Layl (standing for optional Prayer at night) in congregation. they then turn off the lights, face the Qiblah (direction faced for Prayer towards the Ka`bah) and remember Allah in the dark. Among their objectives is to fight the ruler and seize power, following the footsteps of Khomeini who was a follower of Rafidah (a Shi`ah group). The Shaykh of Jama`at Al-`Adl wal-Ihsan stated this fact in one of his books. He once said, "Shiites are our brothers." The Group members harbor fierce enmity to Salafiyyah (those following the way of the righteous predecessors) and they express it in their books and tapes. They describe Salafiyyah followers as "the inferior ones" and "the impaired ones". This Group manipulates people's minds on the plea of changing the evil reality, commanding good and forbidding evil. What is the Islamic ruling regarding them?

A: If the reality of this Group is as you have mentioned, it will be established that they contradict the Manhaj (methodology) adopted by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and support those who commit Bid`ah (innovation in religion) and misguidance. It is your duty to advise them and to show them the truth, may Allah guide them or some of them to the Right Path. Moreover, offering Qiyam-ul-Layl in congregation on a regular basis is a Bid`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19040

Q: Ahmad Deedat said in his book "Al-Qur'an the Miracle of Miracles" that Qur'an includes many references to the number 19 and its multiplications. He gave many examples and here are some of them:

- The word "اسم" (name) is mentioned 19 times in the Qur'an.

- The word "الله" (Allah) is mentioned 2698 (19 x 142) times in the Qur'an.

- The word "الرحيم" (The Most Merciful) is mentioned 114 (19 x 6) times in the Qur'an.

- The letter "ن" (Nun) is mentioned 133 (19 x 7) times in Surah Al-Qalam.

He also made reference to the study conducted by Dr. Rashad Khalifah in his book "Al-Qur`an Taqdim Mar'y li-Mu`jizah". Here are some examples of the points he raised:

- The first Qur'anic revelation is composed of 19 words which include 76 (19 x 4) letters.

- The first Surah (Qur'anic chapter) revealed in the Qur'an includes 19 Ayahs (Qur'anic verses) and 285 (19 x 15) letters, etc.

Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard.

A: This study is among the fabricated falsities of a sect called Al-Batiniyyah Al-Baha'iyyah. It is based on glorifying the number 19. There is no doubt that this study is false, as it involves manipulating the Glorious Qur'an and distracting people from pondering

its true meanings. This malicious group holds many false beliefs such as some of its leaders claiming prophethood. Its followers believe in Hulul (a Sufi term meaning indwelling) and Ittihad (a Sufi claim of union with Allah), deem Jihad (fighting in the Cause of Allah) to be unlawful and call for the unification of religions plus many other things. So it is the duty of Muslims to beware of falling into this evil group and of being affected by its ideas or books. We ask Allah (Glorified and Exalted be He) to save us from their plotting and to protect Muslims from their evils, for He is All-Powerful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21168

Q: Tulu` Al-Islam is an organization that publishes an Urdu magazine bearing the same name. They are followers of Ghulam Ahmed Pervez, one of the most nefarious deviants. He denies the Sunnah (whatever is reported from the Prophet), Islamic beliefs and the entire faith, as shown in the attached document which includes some of his evil views. Followers of this organization have begun to appear in Kuwait, and we heard that it has followers in other Gulf countries, Pakistan, and other countries.

Please issue a Fatwa (legal opinion issued by a qualified Muslim scholar) so that the majority

(Part No. 2; Page No. 118)

of Muslims may know the truth of this organization and may not be misled by it. This organization spreads its deviant ideas opposing the Qur'an and Sunnah and calls to disbelief. Unfortunately, this occurs under the name of Islam.

Your Fatwa will have a huge effect in destroying this evil and spreading the Truth In sha'a-Allah (if Allah wills). May Allah reward you!

Please inform us of the Islamic ruling on Qadianism as well, for it has some followers carrying out its activities in Kuwait and other countries. May Allah reward you!

A: After reviewing the beliefs and opinions of the sect called tulu` Al-Islam published by its founder Ghulam Ahmed Pervez and his followers in their books and articles, and based on previous Fatwas issued by many Muslim scholars in different Muslim countries regarding this sect, we have discovered that this sect commits many evils, such as:

1. Denying the obligation of obeying the Messenger of Allah (peace be upon him), denying the evidences in the Sunnah and claiming the Qur'an is the only source of legislation.

2. Distorting the pillars of Islam in a way that negates the Qur'an, Sunnah and Ijma` (consensus of scholars). Prayer, Zakah and Hajj have other meanings to followers of this sect,

(Part No. 2; Page No. 119)

similar to the interpretations of the deviant Al-Batinayyah sects.

3. Distorting the pillars of Islam in a way that negates the Qur'an, Sunnah and Ijma`. According to followers of this sect, angels are not a real separate creation but forces given to other creatures and predestination is a Magian scheme.

4. Denying the existence of Paradise and Hell.

5. Denying Adam (peace be upon him), father of all humans, ever existed and claiming his story is just drama.

6. Interpreting the Qur'an according to their own opinions and whims and claiming the rulings included in it are temporary and not eternal.

There are many other false beliefs and ideas adopted and propagated by this sect. Only one of its beliefs is enough to deem its followers outside the fold of Islam and among the apostates, let alone

all of these beliefs. Any ordinary Muslim who examines these ideas will discover they follow other than the believers' way and distort all Ma`lum minad-din biddarurah (well-established theogical matters). Based on our previous discussion, anyone who follows this sect, calls people to it or convinces others of its beliefs in any way in the media is Kafir (disbeliever) and Murtad (apostate). The Muslim ruler has to call such a person to perform Tawbah (repentance to Allah) and return to the Truth or they are subject to capital punishment as a Kafir.

(Part No. 2; Page No. 120)

Moreover, it is the duty of all Muslims to beware of and warn others against these misguiding groups and other deviant sects, such as Qadianism, Bahaism and others. We advise our Muslim brothers to holdfast to the Qur'an and Sunnah, follow the example of the Sahabah (Companions of the Prophet) and Tabi`un (Followers, the generation after the Companions of the Prophet) and the Rightly-Guided Imams (initiator of a School of Jurisprudence) known for their knowledge and virtuousness. We ask Allah to suppress the enemies of Islam wherever they are and to repel their plotting, for He is All-Powerful. Allah Alone is Sufficient for us, and He is the Best Disposer of affairs for us. All praise be to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20417

Q: Praise be to Allah alone, and peace and blessings be upon the final Prophet!

The Permanent Committee for Scholarly Research and Ifta' has read what was submitted to His Eminence the Mufty by His Honor the Director of the Center of Da`wah and Guidance in Dammam, in his letter no. 22/1/103, on 27/1/1418 A.H., attached therewith the Fatwa request submitted by Abu Muhammad Al-Pakistany, which is referred to the Committee by the General Secretariat of the Council of Senior Scholars,

no. 689, on 4/2/1418 A.H. The question reads as follows: There is a group in Pakistan called "Al-Tawhid group". They have special beliefs, i.e., they consider all Muslims Kafirs (disbelievers) except those who belong to their group, they do not offer the congregational Salah (Prayer) behind a Muslim Imam (the one who leads congregational Prayer), they only greet each other and no one else; they do not believe any Hadith of the Prophet (peace be upon him) except what agrees with their desires. They describe books of Fiqh (Islamic jurisprudence) as being full of Shirk (associating others with Allah in worship), superstitions and deviation, which are the books written by the four Imams (initiators of a School of Jurisprudence). They do not approve of an Imam receiving payment, as all the prophets used to work as shepherds and they never took fees in return for guiding the people and leading them. After a long discussion, they insisted on not belonging to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), the people of Hadith, or any of the four Madh-habs (School of Jurisprudence). They deny the punishment in the grave and question the punishment of the drowned and the burnt people. If they are punished, they argue, how can the Buddhists (who burn the bodies of the dead) be punished? It is not logical to them that a person lives in the grave, for it is too narrow. They ask: how are those whose bodies are dissected in the Faculty of Medicine punished in the grave? They claim that if there is punishment in the grave, it is for the soul only. They talk like communists regarding these matters, and they quote (Surah Al-Baqarah, 2:28), (Surah Ghafir, 40:11), and (Surah Al-Isra', 17:49-50).

After a long discussion with them, I brought them the following books:

1. "Al-Ruh" by Ibn-ul-Qayyim.

2. "Ahwal Al-Qubur wa Ahwal Ahliha ila Al-Nushur."

3. Fatwas (legal opinion issued by a qualified Muslim scholar) of the Permanent Committee for Scholarly Research and Ifta', volume 3, `Aqidah (Creed).

4. Fatwas and letters of Ibn `Uthaymin, volume 2, `Aqidah.

However, they denied all what was mentioned in these books. They believe that all the Hadith there are either Da`if (weak) or Mawdu` (fabricated). What they deny most is

the Hadith where the Messenger of Allah (peace be upon him) said, ("When a person dies, their deeds come to an end except for three things...") They offer Salah (Prayer), observe Sawm (fasting), recite the Qur'an and interpret it according to their own desire. They also claim that the Qur'an is not a cure for physical ailments; it is a cure for spiritual ones only. Some people follow them out of ignorance.

Please advise concerning this group. Can we maintain ties of kinship with them or visit them? May Allah reward you on behalf of all the Muslims!

The Minister wrote a report to the Ministry of Islamic Affairs which is attached thereto with a report about this group, which states the following: In reference to

your letter no. 3/8/167, on 14/5/1418 A.H., concerning the available information about the "Tawhid group",

please be advised that

the mentioned group used to be called Allah's Party, presided over by Dr. Mas`ud Al-Din Al-`Uthmany.

He graduated from the Faculty of Medicine in Lucknow, India in 1934, where he got the M.B.B.S certificate.

He worked as a doctor in the army, and then retired. He was interested in religious matters. In the beginning, he belonged to the Islamic group, but then he left it. He read some Hadith books to Shaykh Muhammad Yusuf Al-Banury, one of the great scholars of Deobandism at that time.

He was enthusiastic about proving Tawhid (belief in the Oneness of Allah) and resisting the forms of Shirk (associating others with Allah in worship) such as seeking the help of the dead. In the end, he became an extremist, which lead him to Takfir (declaring someone to be a disbeliever) of everyone who believes in hearing the dead and the return of the soul to the body in the grave. He also denied all the Hadith narrated about the deeds of this Ummah (nation) being displayed to the Prophet (peace be upon him). Accordingly, he issued

his Fatwa about considering Imam Ahmad ibn Hanbal (may Allah be merciful with him) a Kafir, out of objection to what the Imam mentioned in his book "Al-Salah" in which he states, "Believing in Hawd (Prophet's lake in Paradise), Shafa`ah (intercession), Munkar and Nakir (the two angels who test the faith of the dead in their graves), the punishment in the grave, the angel of death who takes the souls so that they are returned in the grave where they are questioned about Iman (Faith) and Tawhid..."

Dr. `Asim Ibrahim Al-Qaryuty, one of the former official Du`ah (callers to Islam) in Pakistan and a researcher in the Prophetic Sunnah Services Council in the Islamic University in Madinah, wrote a booklet to refute his claims in a logical way.

More than one scholar issued a Fatwa that this man is misguided and leads to misguidance and it is not permissible to read his books or offer Salah behind him. Many of the people that belonged to his group that used to be called "Allah's Party" agreed on dismissing him, the first of whom was his cousin, Dr. Kamal Al-Din `Uthmany. Later, he dissolved his group, and claimed that the era is similar to the Makkan one, so there is no need to form a group, but it is important to work hard to spread Tawhid.

He died five years ago, and his party was weakened to a great extent after his death.

A: Having studied the question, the Committee answered that this group

that calls themselves allah's Party or al-Tawhid has gone astray from the Sunnah. Their name does not correspond with their beliefs. They declare others Kafirs for no reason, and deny some of the matters of Ghayb (the Unseen) that were mentioned in the Sunnah and in which there is no way to argue. All of this is misguidance from the straight path described in the Qur'an and Sunnah and adopted by the Salaf (righteous predecessors) of the Ummah. These people should perform Tawbah (repentance to Allah) and return to the path of Ahl-ul-Sunnah wal-Jama`ah. It is better to return to the Truth than to persist in falsehood. May Allah guide us and them!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The spread of and call to Irja' creed

Fatwa no. 21436

Q: Praise be to Allah Alone and peace and blessings be upon the Last Prophet. To continue,

The Permanent Committee for Scholarly Research and Ifta' had read the letter received by his Eminence, the General Mufti (Islamic scholar qualified to issue legal opinions) from a number of inquirers whose names are registered at the Secretariat General of the Council of Senior Scholars Nos.(5411) ,(1026), (1016),(1395), (1650), (1893), (2106) dated 7/11/1420, 7/2/1421, 7/2/1421, 3/8/1421, 17/3/1421, 25/3/1421, 7/4/1421 A.H., successively.

The inquirers asked many questions to the following effect: Lately, the idea of Irja' (a deviant conviction claiming that Faith is restricted to belief not deeds) has dreadfully spread. Many writers have been propagating it, depending on some incomplete quotations from Shaykh-ul-Islam Ibn Taymiyyah's writings, something which leads many people to confusion with respect to the definition of Iman (faith). They try to exclude the element of deeds from the definition of Iman. They claim that anyone who abandons all deeds will still be saved (from Hellfire). This definitely

facilitates the committing of sins, acts of Shirk (associating others in worship with Allah) and Riddah (apostasy) for people attain Iman in light of this conviction, even if they do not abide by religious obligations, avoid prohibitions, or act in accordance with Shari`ah (Islamic law). There is no doubt that this conviction has a severe effect on Islamic societies, issues of `Aqidah (creed) and worship. Therefore, I hope Your Eminence will reveal the reality of this conviction and its bad effects, and the truth that is based on the Qur'an and Sunnah (whatever is reported from the Prophet). I hope you will also verify the writings reported from Shaykh-ul-Islam so that all Muslims can be sure about and have knowledge of their religion.

A: After the Committee studied the inquiry, it answered as follows: The mentioned sayings are attributed to al-Murji'ah (a deviant Islamic sect claiming that Faith is restricted to belief not deeds) who exclude deeds from the definition of Iman. They claim that Iman is achieved by belief with the heart and utterance with the tongue, whereas the deeds, according to their view, are a condition for attaining perfection but are not considered a prerequisite for it. Thus, according to their conviction, anyone who believes with their heart and utters with their tongue will be a perfect Mu'min (believer), even if they abandon obligations and violate prohibitions, they will also be entitled to enter Jannah (Paradise) without observing any good deeds. This has led to many null ideas, including the restriction of Kufr (disbelief) to denial of faith and Al-Istihlal (deeming what is Haram (prohibited) to be lawful) by heart. In fact, all these sayings are false, deviant and contradict the Qur'an, Sunnah and the way of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main

body); the predecessors and successors. However this opens the door to the people of evil and mishcief to deviate away from their religion and be free from Allah's (Glorified be He) commands, prohibitions, fear and reverence. This also deactivates the concept of Jihad (struggling in the cause of Allah), enjoining good and forbidding evil.

Furthermore, this also equates between good and bad, obedient and disobedient people, a person who abides by Allah's Shari`ah and the Fasiq (someone flagrantly violating Islamic law) who abandons His Commands and Prohibitions since deeds do not violate Iman as they claim. This is why Imams of Islam concentrated on clarifying the falseness of this conviction and replying to its supporters in the past and the present. They also allocated a chapter for this issue in the books of `Aqidah and compiled complete books in this regard, such as Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) and others. Ibn Taymiyyah (may Allah be merciful with him) mentioned in Al-`Aqidah Al-Wasitiyyah: "Among the fundamentals of Ahl-ul-Sunnah w-Al-Jama`ah is that Din (religion of Islam) and Iman are attained by words and actions and that Iman increases by acts of obedience and decreases by acts of disobedience." He also mentioned in his book Al-Iman: "In this chapter, we find several sayings of the Salaf (Righteous Predecessors) and the Senior Scholars of Sunnah in explaining Iman. Sometimes they say: It is utterance and action and some others say: utterance, action and intention. Others say: Iman is utterance with the tongue, belief with the heart, and acts with organs. All these definitions are true." Moreover, he (may Allah be merciful with him) added: "The Salaf strictly censured Al-Murji'ah for excluding actions from Iman. However, their claim that all people have the same degree of Iman is absolutely fraudulent. Belief, love, fear of Allah, knowledge, etc., of people vary from one person to another." He added: "Regarding this basic origin, Al-Murji'ah deviated from what was clarified in the Qur'an, Sunnah, opinions of the Sahabah (Companions of the Prophet) and the Tabi`un (Followers, the generation after the Companions of the Prophet), rather they founded their opinion, own their own understanding and on linguistic interpretation [of texts]; this is certainly the manner of people of Bid`ahs (innovations in religion)."

Among the proofs that indicate that deeds are included in Iman and that they affect it positively or negatively is Allah's saying, ﴾The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);﴿ ﴾Who perform As-Salât (Iqâmat-as-Salât) and spend out of that We have provided them.﴿ ﴾It is they who are the believers in truth.﴿ And ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ ﴾And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).﴿ ﴾And those who pay the Zakât.﴿ ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ ﴾But whoever seeks beyond that, then those are the transgressors;﴿ ﴾Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;﴿ ﴾And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).﴿ In addition, the Messenger (peace be upon him) said, ﴾Iman (Faith) has over seventy branches, the most superior of which is the declaration that there is no deity except Allah, and the lowest of which is the removal of (anything) harmful from the street, and shyness is a branch of Iman.﴿ Shaykh-ul-Islam (may Allah be merciful with him) also mentioned in

his book Al-Iman: "The origin of Iman is in the heart, including utterance and action. It is recognition of belief, love and submissiveness. Whatever rests in the heart should manifest in action. If a person does not act in accordance to it, this indicates absence or weakness of Iman. This is why the visible deeds are a reflection of the Iman of heart and a confirmation to what exists in it. They constitute evidence of it and they are a branch and part of full Iman." He also says, "Thinking of what Kharijites and Al-Murji'ah say with respect to the meaning of Iman reveals that this includes disobedience of the Messenger. Obeying Allah (Exalted be He) and His Messenger (peace be upon him) denotes the perfection of Iman, and that Allah (Exalted be He) would never render a sinner to be a Kafir. Suppose that some people went to the Prophet (peace be upon him) and told him: 'We believe in what you have brought us by our hearts and bear witness (that there is no deity except Allah and that Muhammad is the Messenger of Allah) with our tongues, but we do not abide by your commands and prohibitions; as we do not offer prayers, fast, perform Hajj or believe what is told to us; we do not return trusts, fulfill our promises, maintain the ties of kinship or observe any good acts which you ordained us; we drink intoxicants and commit incest and adultery; we kill as many people as we can

of your Companions and Ummah (nation) and take their money; we may even kill you too and fight with your enemies against you.' Can any rational person imagine that the Prophet (peace be upon him) would answer them by saying: 'You are the perfect Mu'minun (believers) and you are the ones entitled to my intercession on the Day of Resurrection, and it is expected that none of you would enter Hellfire?' On the contrary, every Muslim indisputably knows that the Prophet (peace be upon him) would have told them: 'You are the most disbelieving people ever to what I came with' and that he would have executed them if they had not repented."

Ibn Taymiyyah also said: "When the word of Iman is generally mentioned in the Qur'an and Sunnah, it is meant with dutifulness, piety, and religion as previously mentioned, for the Prophet (peace be upon him) declared that Iman has over than seventy branches, the best of which is to witness that there is no Deity but Allah, and the least is to remove harm from the road. Therefore, whatever pleases Allah falls under the meaning of Iman. All this is also included in the meaning of dutifulness when generally mentioned, and so are the Taqwa (fearing Allah as He should be feared) and the Din (religion of Islam). It was also narrated that when people asked about Iman, Allah revealed the following Ayah: ﴾It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces﴿ ...What is meant here is that Iman, which is accompanied by action, is praised, other than that which is devoid of it." This is what Shaykh-ul-Islam Ibn Taymiyyah said about Iman; anyone who reports other than

this on his authority will be inventing lies against him.

Whereas what was mentioned in the Hadith concerning the entrance of some people into Jannah despite that they had never done any good is not absolute to anyone who abandons deeds while being capable of doing them. Rather it is restricted to those who have excuses for abandoning deeds or for any other reason that is consistent with the objectives of Shari`ah.

After clarifying this issue, the Permanent Committee warns against arguing over the fundamentals of `Aqidah, because of the serious consequences resulting from this. It recommends resorting to the books of the Righteous Salaf and leading Muslim scholars which are based on the Qur'an, Sunnah and accounts of the Salaf. It also warns against referring to any books that carry views opposing the original references, or modern books that are issued by authors who have not acquired knowledge

through scholars or from original sources. Those people are intruders to this one great fundamental of `Aqidah. They adopt the views of Al-Murji'ah and falsely attribute them to Ahl-ul-Sunnah W-al-Jama`ah, causing confusion to people. They also wrongly ascribe these views to Shaykh-ul-Islam Ibn Taymiyyah (Exalted be He) and other Imams of the Salaf through incomplete quotations. We advise them to fear Allah and to return to the Right Path, and not break the unity (of Muslims) by promoting this deviant belief. The Committee also warns Muslims against being tempted and falling into the trap

of those opposing Ahl-ul-Sunnah W-al-Jama`ah. May Allah guide everyone to useful knowledge, righteous deeds and good understanding of the religion.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20212

Q: Muslims in the Kingdom of Saudi Arabia live with many blessings; the greatest of which is Tawhid (belief in the Oneness of Allah/ monotheism). In the issue of Takfir (declaring someone to be a disbeliever), we refuse the doctrines of Kharijites (separatist group that believes committing a major sin amounts to disbelief) and Al-Murji'ah (a deviant Islamic sect claiming that Faith is restricted to belief not deeds).

These days, I came across a book entitled Ihkam al-Taqrir fi ahkam al-Takfir by Murad Shukry, a Jordanian writer. I found that this writer was not a scholar nor did he study the sciences of Shari`ah (Islamic law). In his book, he promoted the false doctrine of the extremist Al-Murji'ah, which recognizes only one form of Kufr (disbelief), which is Kufr of denial that we all know is inconsistent with the truth and the Shar`y evidence drawn by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and disseminated by Imams of Da`wah in these blessed country. Moreover, scholars stated that Kufr may be through words, actions, beliefs and doubts [of well-established religious facts, trans.].

We wish that you will clarify the truth to guard people against this book which

(Part No. 2; Page No. 134)

is generally adopted by the group that belongs to Salafiyyah (those following the way of the Righteous Predecessors) in Jordan. May Allah protect you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: After reading the book mentioned above, it becomes clear that it confirms the doctrine of Al-Murji'ah and promotes that there is only one form of Kufr, namely Kufr of denial and rejection. The book exposes this heinous doctrine in the name of Sunnah and Shar`y evidence as if it were the opinion of the scholars of the Salaf (righteous predecessors). On the contrary, this reflects the author's ignorance of the truth and it confuses and misleads young Muslims into believing that this is the opinion of the Salaf and competent researching scholars of this Ummah, where as it is the doctrine of Al-Murji'ah who say that sins do not affect one's Iman (Faith). According to them, Iman is just the inner belief and Kufr takes place only by denial. This is negligence which is the opposite of the false doctrine of the Kharijites that goes to the other extreme in Takfir. Both of them are two false and heinous doctrines that clearly lead to false results. Allah (may He be exalted) guides Ahl-ul-Sunnah wal-Jama`ah to the truth, the correct doctrine and the moderate belief beyond the two extremes, stressing that a Muslim's honor and religion are inviolable and it is not permissible to declare anyone a disbeliever without truth substantiated with evidence. Such a sound belief confirms that Kufr may take place through sayings, actions, abandonment of actions, beliefs and doubt, as proof from the Qur'an and Sunnah as support. Therefore, it is not permissible to publish or print this book or to claim that its false contents are based on sound evidence

(Part No. 2; Page No. 135)

from the Qur'an and Sunnah or represent the way of Ahl-ul-Sunnah wal-Jama`ah. The author and publisher of this book must repent to Allah, for repentance wipes out sins. A person who does not

have deep knowledge of the Shari`ah should not engage in similar issues so that he may suffer harm and corrupt disbelief more than the benefit and reform that he has wished to gain.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21435

Q: Would you please look into the book entitled Haqiqat-ul-Iman Bayn Ghuluw Al-Khawarij wa Tafrit Al-Murji'ah by `Adnan `Abdul-Qadir published by the Shari`ah Society in Kuwait?

A: This book advocates the Al-Murji'ah school of thought that excludes deeds from the concept and reality of Iman (Faith), as they maintain that practical devotion is only a supplementary condition. The author further supports this false creed by citations of authoritative scholars adapted and misquoted to serve his purpose. For example, he attributed a statement to Imam Ahmad (may Allah show mercy to him) while it was said by Abu Ja`fr Al-Baqir (see: p. 9). Furthermore, he gives titles that do not fit the content.

(Part No. 2; Page No. 136)

For example, he gives the title: "The seed of faith is only in the heart and anyone who denies that is a disbeliever". He then misquotes Shaykh-ul-Islam Ibn Taymiyyah (p. 9). However, his citations do not agree with his titles. For example, he misquotes parts of Al-Fatawa by Ibn Taymiyyah p. 9 (Al-Fatawa: vol. 7, p. 644, vol. 7, p. 377). Likewise, he misquotes the statements of `Uddat Al-Sabirin" by Ibn Al-Qayyim deleting the passages that refute the beliefs of Al-Murji'ah (a Muslim sect that excludes actions from the prerequisites of Faith). Similarly, in (p. 33), he deletes some words of Al-Fatawa by Ibn Taymiyyah, (Fatwa no. 11/87). Again, in (p.34) he misquotes Ibn Taymiyyah (Al-Fatawa: vol. 7, p. 638-639) and in (p.37)(Al-Fatawa: vol. 7, p. 494). Also, he omits the final conclusion of the statement of Ibn Al-Qayyim (Kitab Al-Salah, p. 59). He also misquotes Ibn Taymiyyah (refer to Ibn Taymiyyah's book: Al-Sarim Al-Maslul vol. 3, p. 967-969) in p. 64 and misquotes him again (Al-Sarim Al-Maslul vol. 3, p.971) in p. 67. Thus, this book is replete with academic offenses in favor of Al-Murji'ah sect; so it is forgery to introduce the book in the name of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). The book thus must be banned and denied distribution. We also advise them to reconsider the matter, fear Allah, and return to the truth and avoid the misleading things.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

(Part No. 2; Page No. 137)

Fatwa no. 21517

Q: Some people ask about the two books entitled "Al-tahdhir min Fitnat Al-takfir (the Warning Against the trial of Pronouncing Disbelief)" and "Sayhat Nadhir (the Cry of the Warner)" compiled by `Ali Hasan Al-Halabi. The two books call to the Madh-hab (school of jurisprudence) of Irja', which holds that actions are not a fundamental condition upon which the soundness of Iman (Faith) depends, and relate this opinion to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). The author based the two books on distorted transmissions from Sheikh-ul-Islam Ibn Taymiyah, Al-Hafizh Ibn Kathir, and others (may Allah be merciful with them all). The advisors hope to see clarifications of the material of the books so that readers will be able to differentiate between truth and falsehood.

A: After studying the two books, the Committee found that the book entitled Al-Tahdhir min Fitnat Al-Takfir, compiled by `Ali Hasan Al-Halabi where he added to the sayings of scholars in the introduction and commentaries, includes the following:

1. The author based the book on the invalid and innovated Madh-hab of Al-Murji'ah (a deviant Islamic sect), who limit Kufr (disbelief) to denial, rejection, conscious Istihlal (believing that what is prohibited is to be made lawful) as seen on page 6, commentary 2, and also page 22. This opinion opposes that of Ahl-ul-Sunnah wal-Jama`ah who believe that doctrinal disbelief, actions, statements, and/or doubt entail Kufr.

2. The author distorted facts when transmitting from Ibn Kathir (may Allah be merciful with him) from Al-Bidayah wal Nihayah 13/118, where he stated in his commentary in page 15 - as cited

from Ibn Kathir: "Verily, Genghis Khan claimed that Al-Yasiq was revealed by Allah and that is why they were regarded as Kafirs (disbelievers)." When referring to the stated page, the saying claimed to be Ibn Kathir's (may Allah be merciful with him) was not found.

3. He fabricated lies against Sheikh-ul-Islam Ibn Taymiyah (may Allah be merciful with him) in pages 17-18, where he falsely related to him the claim that ruling by other than what Allah has revealed was not considered Kufr by Sheikh-ul-Islam unless it is done out of knowledge, belief, and Istihlal. This is sheer fabrication against Sheikh-ul-Islam Ibn Taymiyah (may Allah have mercy on him), who promoted the Madh-hab of the Salaf (righteous predecessors), Ahl-ul-Sunnah wal-Jama`ah, which is already mentioned; however, this is the Math-hab of Al-Murji'ah.

4. He fabricated the meaning intended by the knowledgeable Sheikh Muhammad ibn Ibrahim (may Allah be merciful with him) in his treatise "Tahkim Al-Qawanin Al-Wad`iyyah" (Seeking the Rulings of Man-made Laws), as he falsely claimed that the Sheikh considers conscious Istihlal a condition for Kufr, although the statements of the Sheikh plainly indicate that he followed the opinion of Ahl-ul-Sunnah wal-Jama`ah.

5. He commented on the statements of the people of knowledge and implied that these statements mean what they do not mean, as in page 108, commentary 1; page 109,

commentary 21; and page 110, commentary 2.

6. The book also lessens the sin of ruling by other than what Allah has revealed, particularly on page 5, commentary 1, claiming that paying special attention to enforcing Tawhid (belief in the Oneness of Allah) in this area is considered an imitation of the Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), and this is a grave mistake.

7. On examining the second book entitled "Sayhat Nadhir", the Committee found that it is a supporting tool for the contents of the first book. Accordingly, the Permanent Committee believes that it is not permissible to print, publish, or distribute the two books because of the falsehood and fabrications they contain. We advise the author to fear Allah for himself and for Muslims, especially the youth, and endeavor to acquire knowledge of the Shari`ah (Islamic law) at the hands of scholars trusted for their knowledge and beliefs. Knowledge is a trust which should not be spread unless it is in accordance with the Qur'an and the Sunnah (whatever is reported from the Prophet). The author must renounce these opinions and highly shameful approaches in distorting the statements of the people of knowledge. It is known that returning to the truth is a virtue and a cause of dignity for Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 18265

Q: An Imam of a Muslim group in America, whose name I prefer not to mention, reiterates some heretic claims. For example, they claim that Prophet `Eisa (Jesus) was actually crucified; that Allah did not part the sea for Prophet Musa (Moses), that it is permissible for a Muslim woman to marry a Christian, and that Christians are better than Muslims in general. When the Imam of such group heard the Ayah of the stoning penalty, he described it as a barbaric penalty that should not be enforced. As for the Four Madh-habs (Hanafy, Maliky, Shafi`y, and Hanbaly schools of law), he claims, they are confined to Arabs in practice, thus he founded his own Madh-hab that suits the Americans in addition to other false lies. As for himself, he claims he is the Christ and the Mahdy (a man named after the Prophet, who will appear as a sign of the Hour and rule according to Islamic law). However, later he abandoned his personal claims. A man from this group who worked as an Imam in his community twenty years ago came to our country and learned that such beliefs are false. Gradually, he learned the true Salafiyyah (the true creed of the righteous predecessors). He thus swore by Allah that he had never heard of the Salafiyyah except when he came to our country. Identifying the disbelief of the Imam mentioned above, we asked him to dissociate himself from that Imam and he acknowledged that the Imam is a Kafir (disbeliever) but he did not want to part with the group for the purpose of setting things right from the inside.

Now, how should we deal with that man? Is it permissible for him to stay involved in this group under the pretext of inviting its people to the true Islam? Should he distance himself from that Imam? If he refuses to leave this group, should we abandon him?

A: The aforesaid claims are the creeds of disbelievers. They

contradict the teachings of the Qur'an and the consensus of Muslim scholars. Accordingly, anyone who imparts, accepts, believes in, or even does not separate himself from those who follow them, is a Kafir. The group that adopts such false creeds should not be regarded as an Islamic one and no Muslim is allowed to be a member of it except to deny and refute these deviant beliefs and invite its members to repent and accept true Islam. If they refuse, they should be abandoned and people should be warned against them. Allah (Exalted be He) says,﴿ You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people).﴾ Allah (Exalted be He) also says, ﴿Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone"﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Member	Member	Member	Deputy Chairman	Chairman
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(Part No. 2; Page No. 142)

secularism and Freedom of Religion

Fatwa no. 18396

Q: The Hanifiyyah creed in some countries is facing the challenges of secularism and its deviation from what is right. These are disguised in the shape of cunning explanations such as: It is made to avoid religious extremism and admitting the freedom of `Aqidah (creed) for every person; whether they would like to be believers or not.

In fact, the meaning of secularism is not confined to this only because it aims at not only corrupting the `Aqidah by this meaning but also goes beyond different interpretations which we can sum up in the following: Secularism fluctuates between different meanings according to the sayings and views of its advocates which is not less than five boundaries:

First, it recognizes freedom of religion for every person even though those who acknowledge secularism are assigned to a certain religion considering their religion the truth and others as wrong. This means: there is no objection that a Muslim leaves his religion because it is his sole right to do so.

Second, it recognizes freedom of religion for every person; believing in a certain religion but not giving precedence to any other over it.

(Part No. 2; Page No. 143)

Third, it recognizes freedom of religion for every person even if people disconnect themselves from every religion and treat them all equally.

Fourth, it does not recognize any religion and holds a neutral attitude demanding not to interfere in any religion as well as full neutrality before the different stances toward religions.

Fifth, it does not recognize any religion or `Aqidah and does not hold negative attitudes against them and does not support any opposing attitudes against religions.

We ask your eminence to tell us what the Islamic ruling is on secularism and secularists in the light of these interpretations because of the Muslims' condition and their inability to argue with the polytheists and apostates of our countries and the attempts of non-Muslims to render the actions of Muslims failures.

A: Secularism is the call of separating religion from the affairs of state and to take only the acts of worship and leave the other aspects of religions, and recognition of what is called "freedom of religion". Thus, whoever wants to be a Muslim will be Muslim, and whoever wants to leave it to embrace another religion or creed, he may do so. Secularism and other corrupted beliefs

(Part No. 2; Page No. 144)

are immoral and bad calls which people must avoid, reveal its falseness, explain its danger and warn people against its evil because its evil is great and its danger is tremendous. We ask Allah (Exalted

be He) for sanity and safety from its evil and the evil of its advocates.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'!

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Al-Tijaniyyah

The first question of Fatwa no. 18068

Q 1: I read a Fatwa (legal opinion issued by a qualified Muslim scholar) that rules Al-Tijaniyyah Tariqah (Sufi order) to be a Kafir (disbeliever), deviant group. Please advise concerning the reasons for this ruling.

A: al-Tijaniyyah Tariqah is a rejected group that does not correspond with the guidance of Islam. It entails Bida` (innovations in religion), acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and acts of Shirk (associating others with Allah in His Divinity or worship) which take one out of the fold of Islam. These practices include:

First, exceeding proper limits committed by Ahmad ibn Muhammad Al-Tijany, the founder of the Tariqah, and exceeding the proper limits made by his followers, to the extent that he thought he had the attributes of a Messenger or even a god, and his followers believed him in that.

Second, his belief in Ittihad (a Sufi claim of union with Allah) and Wahdat-ul-Wujud (pantheism), and claiming that he is in the highest rank of this status. His followers believed him and followed him in that.

Third, his declaration that help is given by Allah to the Prophet (peace be upon him), then to the rest of the prophets, then to himself, and then to the other people since the beginning and until the end of creation. His followers also believe in this.

Fourth, his attack of Allah and Awliya' (pious people), and his indecency with them. He stated that his foot was on the neck of each Waliy (referring to humiliation).

Fifth, his false claim that he knew the Ghayb (the Unseen) and what is within the minds of people, and that he controlled the hearts. His followers believe this and consider it one of his Karamahs (extraordinary events performed by a pious person).

Sixth, his distortion of the meaning of Ayahs of the Qur'an and interpreting them symbolically.

Seventh, his claim that every one who belongs to the Tijaniyyah Tariqah will enter Jannah (Paradise) without being questioned or punished, no matter what sins they committed.

These are some of the concepts adopted by Al-Tijaniyyah, extracted from their most trusted books, such as "Jawahir Al-Ma`ani" by `Aly Harazim and "Rimah Hizb Al-Rahim" by `Umar ibn Sa`id Al-Fawty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Offering Salah behind Tijaniyyah Followers

Fatwa no. 18674

In Cameron we suffer from the problem of offering Salah (Prayer) behind a Mubtadi` (one who introduces innovations in Islam) who follows the Tijaniyyah (a Sufi order that stresses culture, education, and ritual practices by disciples). It is the only Tariqah (Sufi order) which has prevailed for a very long time. This problem has led to disunity between the Du`ah (callers to Islam), since most of them believe that it is not permissible to offer Salah behind such Imams (those who lead congregational Prayer). They have based their belief on Fatwa no. 2089, which was issued by the Permanent Committee for Scholarly Research and Ifta', but we do not know whether the Fatwa is applicable to all Sufi orders or to one order in particular. We would like to present the actual situation of the people in our country so that you will give us a Fatwa specific to our condition that ends this Fitnah (trial).

Firstly, people have lived for forty years knowing nothing except the Tijaniyyah, and believing that it is the true Islam revealed to Allah's Messenger (peace be upon him) because there was no call to Salafiyyah (those following the way of the righteous predecessors). Thus, when the call to Salafiyyah began, it was regarded as an innovation.

Secondly, these people do not understand Arabic, and Islam cannot be understood except in Arabic. For example, some of them say "Allahu Akbar (Allah is the Greatest)" without understanding what the phrase means; they may even understand only some Ayahs (Qur'anic verses) of the Fatihah

although they are Imams in Masjids (mosques).

Thirdly, there is no communication between them and the scholars of the Ummah (nation) and competent Du`ah.

Fourthly, they live in a non-Muslim country where there are no scholars and are thus away from Al-Haqq (the Truth).

Fifthly, those whom Allah has guided to understand the Salafiyyah and call to it are all from among the youth, and the elders do not trust their knowledge. In fact, they consider them ignorant youngsters who should be informed of the truth. Unfortunately, and because of Fatwa no. 2089, our young Du`ah declared that the followers of Tijaniyyah are Kafirs (disbelievers) after whom Salah should not be offered. This has led to several problems and rejection of Al-Haqq which the young Du`ah are calling to.

We hope Your Honor will advise us and consider the rules of Takfir (declaring someone to be a disbeliever). We ask you to give much concern to this country so that the Du`ah will unite and take the Da`wah in the correct manner in order to inform people how to

properly deal with this Tariqah or any other Tariqah. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The Fatwa we issued in which we declared the invalidity of offering Salah behind followers of Tijaniyyah represents Al-Haqq in accordance with the rules of Shari`ah (Islamic law). You must call to Allah with knowledge, deep insight, and make the means to your call wise and fair preaching.

Allah (Exalted be He) states: (Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge)) He (Glorified be He) also states: (Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching)

You are required to explain the true `Aqidah (creed) to those whom you call to Allah and begin by calling to the pure `Ibadah (worship) along with supporting this with evidence from the Qur'an and the Sunnah (whatever is reported from the Prophet). Regarding the issue of Takfir, you should postpone it until the true `Aqidah becomes deeply rooted in the people's hearts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Al-Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet)

The first question of Fatwa no. 12849

Q 1: What is the legal decision on a person who claims that Jibril (Gabriel, peace be upon him) descends on some people after the death of the Prophet (Peace be upon him) and that He descended over Fatimah to console her?

A: The claim that Jibril descends over some people after the death of the Prophet (peace be upon him) is not true.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fifth question of Fatwa no. 10733

Q 5: What is the ruling on the contemporary groups of Shi`ah (Shi'ites)? Are they considered Kafirs (disbelievers), bearing in mind that some of them believe that Jibril (Gabriel, peace be upon him) delivered the message to Prophet Muhammad (peace be upon him) by mistake instead of delivering it to `Ali (may Allah honor him)?

A: Whoever believes in what is mentioned in the question amongst Shi`ah is a Kafir (disbeliever) for defaming

(Part No. 2; Page No. 151)

his Lord (Exalted be He), Jibril, and Prophet Muhammad (peace be upon them both).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 11056

Q 4: It is claimed that there are three branches of knowledge revealed to Prophet Muhammad (peace be upon him): First: "The legal knowledge" that was mandatory to convey to people. Second: "The spiritual knowledge" that was optional to convey and he taught to `Aly ibn Abu Talib. Third: "The special knowledge" confined to the Prophet alone that he was ordered to keep secret. Is there any proof that affirms these claims? May Allah reward you with the best!

A: Classifying the (Wahy) revelation sent down to Prophet Muhammad (peace be upon him) into three kinds as mentioned has nothing to do with the Wahy divisions. As for the claim of some people that there is "spiritual knowledge" that was optional to convey and he taught it to `Aly ibn Abu Talib, it is false and has no evidence from the Book of Allah or the Sunnah of His Messenger (peace be upon him).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13139

Q: when did Shi`ah (Shi'ites) and Qadianiyyah beliefs appear?

A: Supporting Ahl-ul-Bayt (members of the Prophet's extended Muslim family) began during the Caliphate of `Ali (may Allah be pleased with him). He denounced them for this, and burned a group of them who claimed him to be an Ilah (god). As for the Qadianiyyah, they appeared at the end of the thirteenth century.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Al-Batiniyyah

Al-Qaramitah and Al-Batiniyyah

The sixth question of Fatwa no. 18952

Q 6: What is your opinion regarding Al-Qaramitah and Al-Batiniyyah? Are they considered Islamic sects or Kafir (disbelieving) ones? Please provide us with some information on them along with some other sects.

A: both Al-Qaramitah and Al-Batiniyyah do not belong to Islam. Rather they are Kafirs (disbelievers) and heretics. Scholars have written specific books to explain the falseness of the ideologies and beliefs of the sects in question. You may thus refer to these books and give special attention to the writings of Shaykh-ul-Islam Ibn Taymiyyah (may Allah be Merciful with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Al-Makarimah

The fourteenth and fifteenth questions of Fatwa no. 20308

Q 14: Those who follow the Manhaj (methodology) of Al-Mukrimy claim that `Aly ibn Abu Talib is the first Caliph; they abuse the other Caliphs and the rest of the Sahabah (Companions of the Prophet), and they also accuse the mother of the believers, `Aishah.

A: There is a lot of evidence that the first Caliph after the Prophet (peace be upon him) was Abu Bakr Al-Siddiq (may Allah be pleased with him), whether they were reported from him or from other Sahabah. However, the Prophet (peace be upon him) did not say this directly and definitely, but he only gave orders that entails so; he asked him to lead the people in Salah (Prayer) when he (peace be upon him) was ill. When he was asked about his successor, he (peace be upon him) said, ﴾Allah and the Mu'minun (believers) do not admit anyone to that position but Abu Bakr.﴿ Thus, the Sahabah, including `Aly (may Allah be pleased with him), gave him their Bay`ah (pledge of allegiance) after the death of the Prophet (peace be upon him). They unanimously agreed on Abu Bakr being the best among them.

(Part No. 2; Page No. 155)

It was authentically reported in the Hadith narrated by Ibn `Umar (may Allah be pleased with him) that the Sahabah (may Allah be pleased with them) used to say during the lifetime of the Prophet (peace be upon him), ﴾The best of this Ummah (nation) after the Prophet are Abu Bakr then `Umar then `Uthman. The Prophet (peace be upon him) acknowledged this.﴿ Athar (narrations from the Companions) were narrated by a significant number of narrators that `Aly (may Allah be pleased with him) used to say, "The best one among the Muslims after their Prophet is Abu Bakr then `Umar ." He (may Allah be pleased with him) also used to say, "Anyone who claims that I am better than them will be whipped for slander." He never claimed that he is the best one among the Ummah, that the Messenger of Allah (peace be upon him) enjoined that he would be his successor, or that the Sahabah wronged him and usurped his right.

(Part No. 2; Page No. 156)

When Fatimah (may Allah be pleased with her) died, he gave a second Bay`ah to Al-Siddiq in assurance of the first Bay`ah and to show the people that he approved of the Bay`ah of Abu Bakr (may Allah be pleased with him). When `Umar (may Allah be pleased with him) was stabbed, he made the matter a Shura (consultation) among six of the ten Sahabah who were given the glad tidings of entering Jannah (Paradise); among whom was `Aly (may Allah be pleased with him). He did not denounce `Umar for this, neither in his lifetime nor after his death, and he did not say he has priority over them all. How can anybody tell lies on the tongue of the Messenger of Allah (peace be upon him) and claim that he had appointed `Aly as his successor, even though `Aly himself did not claim this, nor did any of the Sahabah? They unanimously agreed on the validity of the Caliphate of Abu Bakr, `Umar and `Uthman. `Aly (may Allah be pleased with him) admitted this, and cooperated with the three of them in Jihad (fighting in the Cause of Allah), Shura and other issues. The generation after the Sahabah unanimously agreed on what the Sahabah agreed on. Thus, it is

impermissible for anyone, whether Shi`ah (Shi'ites) or others, to claim that `Aly is the successor of the Messenger of Allah, and that the Caliphate before him was Batil (null and void). It is also impermissible for anyone to claim that the Sahabah wronged `Aly and usurped his right. This is an evident falsehood and a form of mistrust in the Sahabah, including `Aly (may Allah be pleased with them all).

Allah (Exalted be He) protected the Islamic Ummah (nation) from consensus on

(Part No. 2; Page No. 157)

a falsehood. It was authentically reported that the Prophet (peace be upon him) said in many Hadiths, (A group of people from my Ummah will remain victorious (and on the right path).) It is impossible that the Ummah unanimously agrees on falsehood in the best of centuries, which is the Caliphate of Abu Bakr, `Umar and `Uthman. Anyone who believes in Allah (Exalted be He) and the Day of Judgment, and who has the slightest idea about Islam would never say so.

Abusing the Sahabah (may Allah be pleased with them) is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and adversity to Allah (Exalted be He) and His Messenger (peace be upon him). Allah (Glorified and Exalted be He) clarified many times in the Qur'an that He is pleased with them, such as His saying, (And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.) He (Exalted be He) also says, (Indeed, Allâh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree) If a person dies while still abusing the Sahabah or accusing the Mother of the Believers, `Aishah (may Allah be pleased with her), they have died while in a state of Kufr (disbelief), as they have doubted the truth of Allah and His Messenger, for Allah (Glorified be He)

(Part No. 2; Page No. 158)

has praised the Sahabah, is pleased with them and has declared the innocence of `Aishah in the Qur'an.

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Q: The followers of Al-Mukrimy order people not to perform Hajj unless one of the people of Al-Mukrimy orders someone to go with them. On their way to perform Hajj, they ask the people performing Hajj for the first time to slaughter a sacrifice as a vow and order women to make Tawaf (circumambulation around the Ka`bah) seven rounds in addition to the seven rounds of Tawaf for `Umrah (lesser pilgrimage) and Hajj and they call this Tawaf "Tawaf for women".

A15: Their saying that there must be one of the followers of the Al-Mukrimy order with the pilgrims is totally unfounded. It is an invalid condition that is against the sanctified Shari`ah and it must be disregarded. Every Muslim has to understand his religion and know the rulings on Hajj and other acts of worship in order to perform Hajj and other acts of worship based on knowledge. This is according to the saying of the Prophet (peace be upon him): ("If Allah wants to do good to a person, He makes him comprehend the religion.") (Agreed upon by Al-Bukhari and Muslim). As regards the order of the person

(Part No. 2; Page No. 159)

from Al-Mukrimy for every person making pilgrimage for the first time to slaughter a sacrifice as a vow and also his ordering the women to make Tawaf seven rounds as Tawaf for women, they are Bid`ah (innovation in religion) that have no origin in Islam. In fact, they are additions to Islam of things which Allah (Exalted be He) did not permit. We pray to Allah (Exalted be He) to grant all of us success to do what is right and protect us from misguidance and delusions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bid`ah (innovation in religion)

The first question of Fatwa no. 17522

Q: What is the meaning of Bid'ah? We want you to define this term clearly. Indeed, there are some people who say that everything that was not practiced during the lifetime of the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) is a Bid`ah. How should we reply to them?

A: The word Bid`ah is literally taken from Al-Bid` which is initiating something without any precedent, as Allah (Exalted be He) says: ﴾The Originator of the heavens and the earth.﴿ that is creating them in the most beautiful and splendid way without any precedent. He (Exalted be He) further says: ﴾Say (O Muhammad صلى الله عليه وسلم): "I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger)﴿ i.e. I am not the first prophet to receive revelation from Allah; rather Allah sent messengers before me to bring glad tidings of Jannah (Paradise) to those who believed and the warning of Hell to those who disbelieved and I am following their way.

There are two kinds of innovation:

The first has to do with customs, such as the invention of modern machinery and this is permissible, because

the basic principle with regard to customs is that they are permissible.

The second type has to do with newly-introduced innovations in religion. This is haram, because all the rulings of Din (religion) are subjected to Tawqif (a religious text and not personal opinion), and as such, are only taken from the Book of Allah and the Sunnah of His Messenger (peace be upon him).

The innovations that pertain to the Din could also be grouped into two types:

The first is doctrinal Bid`ah, such as that of the misguided sects of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), and other misguided sects.

The second kind of Bid`ah is the one that pertains to worship, such as when a person performs `Ibadah (worship) in a manner that was not ordained by Allah (Exalted be He), but the innovator increased or decreased or performed it in a manner that was not prescribed. Any bid`ah in religion is Haram, for the Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ Related by Al-Bukhari and Muslim from the Hadith narrated by `Aishah (may Allah be pleased with her). It is also narrated in Sahih Muslim that he (peace be upon him) said: ﴾He who did any act for which there is no sanction

from our behalf, that is to be rejected.) Also narrated by Muslim on the authority of Jabir ibn `Abdullah (may Allah be pleased with him) that (Whenever the Messenger of Allah (peace be upon him) delivered a Khutbah, his eyes would become red and his tone loud. He used to show anger as if he were warning us against an army. He (peace be upon him) would say, "The enemy is about to attack you in the morning and is advancing against you in the evening.") and he used to say: (The last Hour and I have been sent like these two";) he would join his forefinger and middle finger; and would further say: ("The best of speech is embodied in the Book of Allah, and the best

(Part No. 2; Page No. 162)

of guidance is that given by Muhammad (peace be upon him). The most evil affairs are novelties; and every Bid'ah leads to misguidance.") Then, he would say: ("I should be dearer to Muslims than themselves. If a person leaves behind property, it will be for their families. If a person dies while in debt or leaves children (in need), the responsibility (of paying their debt and bringing up their children) lies on me.")

This impermissibility varies in degrees, as some innovations might amount to Kufr, such as circumambulating the graves as a kind of worship to its occupants as well as slaughtering and vowing for them. Other innovations are means leading to Kufr, such as building on graves, and performing Salah (Prayer) and supplicating to Allah (Exalted be He) by them. Others pertain to corrupt doctrines as we mentioned, and others are considered sins such as celibacy/abstinence (from intercourse) and castrating oneself to avoid sexual desire.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 2; Page No. 163)

staying in a village that practices Bid`ahs

Fatwa no. 12927

Q: The questioner explains his circumstances and those of the town where his mother is staying. She keeps asking him to stay with her in the same town.

A: Given that the situation is as you have mentioned, if you can find a job in your town that sustains you so that you will be able to advise your family without being affected by their Bid`ahs (innovations in religion), it will be better to obey your mother out of maintaining the ties of kinship and hoping that the people of your town might be guided through you. If you cannot find a suitable job in your town; you think that the people there will most probably reject your advice; or you fear that they might tempt you or your children with their Bid`ahs, there will be no harm on you if you stay in Alexandria or so to protect yourself and your children from Shirk (associating others with Allah in worship). However, you should also maintain the ties of kinship with your mother and your relatives with money and visits as much as possible, according to Allah's

(Part No. 2; Page No. 164)

saying, (Allâh burdens not a person beyond his scope.) He (Glorified be He) also says, (So keep your duty to Allâh and fear Him as much as you can) The Prophet (peace be upon him) said, (When I command you to do anything, do of it as much as you possibly can.) Leaving the places of Fitnah (temptation) and Bid`ahs related to Shirk to a place where your religion is protected, where you cooperate with Ahl-ul-Sunnah (those adhering to Sunnah), and where you are able to earn your living lawfully, is considered a Hijrah (a believer's migration to an Islamic land) for the sake of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15213

Q: We, the people of Wady Qadid, hope Your Eminence will guide us concerning the ruling on Tasat Al-Sum, which is believed by some people to have the Greatest Name of Allah in it and that it cures poisoning, by the Will of Allah, if an ill person drinks water from it or puts it in a pot of water, which has been brought to Your Eminence. Some people have been infatuated by it after

(Part No. 2; Page No. 165)

drinking water from it to the extent of saying that it treated them. May Allah's Peace, Mercy, and Blessings be upon you!

A: Having studied the writings engraved in Tasat Al-Sum in question, the Committee prohibits using it for many reasons, the gravest of which is that the use of this pot is a means leading to Shirk (associating others with Allah in His Divinity or worship) due to the names of Ahl-ul-Bayt (members of the Prophet's extended Muslim family) engraved in it, as well as pictures of animals and signs of the zodiac. In addition, it entails contempt of the Names of Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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(Part No. 2; Page No. 166)

the book "Dala'il Al-Khayrat" and the Bid`ahs (innovations in religion) it contains

Fatwa No. 15880

Q: I hope you will issue a Fatwa concerning this book. Is it permissible to read and keep it? Here are some sentences from the book: "The purpose of this book is to mention the way and virtue of invoking Allah's peace and blessings upon the Prophet (peace be upon him). We mention them without their Sanad (chain of narrators), so that the reader can easily memorize them. It is of the most important tasks for whoever wants to draw closer to Allah (Exalted be He). I entitled it Dala'il Al-Khayrat Wa Shawariq Al-Anwar Fi Dhikr Al-Salah `Ala Al-Naby Al-Mukhtar."

It was reported that the Prophet (peace be upon him) said: ("Verily, there will come to the Cistern on the Day Resurrection people whom I will only know by their frequent supplication for peace and blessings upon me.")

This is a copy of a page of this book: "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful], O Allah, for the sake of your prophet Muhammad (peace be upon him), Your Love for him and his for You, and the secret kept between You and him, ... etc."

"O Allah, confer peace and blessings upon Muhammad and his family whose light is of Your Light and whose power of light revealed all secrets."

A: The book in question entitled "Dala'il Al-Khayrat"

(Part No. 2; Page No. 167)

is known by trustworthy scholars as misleading, for it over-praises the Messenger (peace be upon him), and includes supplications by calling upon him and claiming that his light is of Allah's Light, and that his light revealed all secrets as quoted by the questioner. Such praying and over-praising are baseless. People should not be deceived by this book. It should not be read, except by someone who wants to refute and warn against it. There are many authentic books that explain how to invoke Allah's peace and blessings upon the Prophet (peace be upon him) such as Jala' Al-Afham Fi Al-Salah Wa Al-Salam `Ala Khayr Al-Anam by Ibn Al-Qayyim.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 17831

Q: We received some audio tapes of two eminent scholars, Sheikh Muhammad Nasir Al-Din Al-Albany the Muhaddith (Hadith scholar) of Al-Sham (The Levant), and Shaykh Muqbil ibn Hady Al-Wadi`y the Muhaddith of Yemen. In these tapes the two distinguished Sheikhs spoke about the renowned Da`iyah (caller to Islam) `Abdul-Rahim Al-Tahhan for they received some letters and inquiries from some of Ahl-ul-Sunnah (those adhering to the Sunnah) in Qatar about the soundness of some opinions that were ascribed to Al-Tahhan such as:

(Part No. 2; Page No. 168)

1- That imitating the Four Madh-habs (Hanafi, Maliki, Shafi`, and Hanbali) is Wajib (obligatory) and that rejecting them is nothing but deviation.

2- That he denies entirely the principles of Jarh (criticism of Hadith narrators) and Ta`dil (validating the uprightness of Hadith narrators).

3- That he, Al-Tahhan, praises highly the Sufis and accuses those who oppose them of being going astray.

4- That he is of the opinion that the dead can hear in their graves. He also believes that they perform Salah (Prayer) in their graves and see whomever visits them.

5- His opinion that it is possible for a person to see the Prophet (peace be upon him) in this world while they are awake. He mentioned as proof that Nur Al-Din Zinky saw the Prophet in this world while he was awake.

6- His claim that looking at the face of the Prophet (peace be upon him) or the faces of the Sahabah (Companions of the Prophet) is equivalent to offering `Ibadah (worship) for thousands of years and that looking at the face of Al-Imam Ahmad is equivalent to offering `Ibadah for one year.

It is worth mentioning that some of our Muslim brothers here in Egypt justify Al-Tahhan's position by saying that he may mean Sufis who are praised by Shaykh-ul-Islam (scholar of Islam) Ibn Taymiyyah (may Allah be merciful with him) in his booklet Al-Sufiyyah Wal-Fuqara' (Sufis and the poor). They also say that seeing the Prophet (peace be upon him) in this world may be possible. A proof for this, they proceed, is that some pilgrims saw `Abdullah ibn Al-Mubarak (may Allah be merciful with him) performing Hajj with them though he did not actually go for Hajj in that year. When they returned back from Hajj they told `Abdullah ibn Al-Mubarak that they saw him there and he did not comment.

(Part No. 2; Page No. 169)

Is this story correct and may it be used as a proof for the possibility of seeing the Prophet (peace be upon him) in this world while a person is awake?

Did Al-Tahhan divert from the way of Ahl-ul-Sunnah to the way of the people of Bid`ah (innovations in religion) after he left Hejaz and moved to Qatar?

Should we consider Al-Tahhan a Mubtadi` (one who introduces innovations in religion)? Is it correct that the dead can hear from their graves? Is not imitating the Four Madh-habs considered deviation and turning away from the straight path?

Are these opinions ascribed authentically to Al-Tahhan? If so, are they correct?

We are here in Egypt disturbed by the matter of Al-Tahhan. We would like to know whether he ended up following the way of Ahl-ul-Sunnah or that of the people of Bid`ah? Please provide us with your answer as soon as possible.

A: All these opinions which are ascribed to `Abdul-Rahim Al-Tahhan are false and people must be warned against. They all violate the Qur'an and Sunnah (whatever is reported from the Prophet, peace be upon him). However, a person has not to imitate any scholar. Rather, opinions of scholars have only to be followed when there is evidence for them.

All Muslims must follow the Messenger (peace be upon him) for he is the model to be emulated by all believers as Allah (may he be Glorified) states:﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿

(Part No. 2; Page No. 170)

Allah (Exalted be He) also states: ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ On the other hand, the principle of Jarh and ta`dil of narrators is agreed upon amongst scholars to examine the authenticity of Hadith not to defame people or speak evil of them. However, only well-versed scholars of Hadith are allowed to practice Jarh and Ta`dil.

besides, Sufism is a bid`ah (innovation in religion) for which Allah has sent down no authority. Most Sufis of today are deviant and astray, and it is impermissible to praise them. Rather, it is Wajib (obligatory) to follow the Sunnah. Concerning the dead hearing in their graves, this is something that cannot be proven except by evidence. It is something that relates to the conditions of Barzakh (period between death and the Resurrection) that no one knows except Allah. Even if a specific incidence of the dead hearing in their graves had been authentically reported, this would not validate making Du`a' (supplication) to the dead or seeking their help; as doing so is a form of major Shirk (associating others with Allah in His Divinity or worship).

In addition, it is impossible for anyone to see the Prophet (peace be upon him) or anyone who has passed away while they are awake. Those who consider this possible cannot present any proof for their view. This is because the deceased do not return to this world, and Allah (Exalted be He) said:

(Part No. 2; Page No. 171)

﴾Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.﴿ He (Glorified be He) also states: ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿ Finally, claiming that looking at the face of the Prophet (peace be upon him) or anyone else brings any benefit is incorrect, for many Kafirs (disbelievers) and hypocrites did so and it did not benefit them. People only benefit from their Iman (belief) in Allah and His Messenger (peace be upon him) and from their good deeds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 18074

Q 8: Some Circassian Muslims who indulge in many Bid`ahs (innovations in religion) live in my area. All praise be to Allah Alone; Allah makes it easy for me to allocate one day a week to teach them matters of Din (religion). My question is whether it is permissible for me to teach girls especially the adult ones? What are the conditions of doing so? Besides, is it permissible for me to overlook some Bid`ahs and forbid them only on a gradual basis?

(Part No. 2; Page No. 172)

A: It is not permissible for a man to teach a woman who does not wear Hijab (veil). Moreover, it is not permissible for a man to teach a woman in Khulwah (being in privacy with a member of the opposite sex) even if she wears Hijab. It is worth mentioning that the woman's whole body is `Awrah (private parts of the body that must be covered in public) as far as non-Mahram (not a spouse or an unmarriageable relative) men are concerned. In addition, covering the head and exposing the face is not full Hijab.

Nevertheless, it is permissible for men to teach women from behind a screen at schools where there is no free intermixing of males and females amongst the students or the teachers.

You may thus teach the girls that you have mentioned in the question provided that you abide by the foregoing Islamic measures. If you do so, you will receive great reward from Allah for explaining religious matters to people and warning them against Bid`ahs and superstition which are amongst the best deeds. According to authentic Sunnah (whatever is reported from the Prophet), anyone who guides people to do a good deed will get the same reward as theirs without their reward being decreased in any way. To be more specific, we will quote the Hadith which is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾Anyone who calls others to follow right guidance, their reward will be equivalent to those who follow them (in righteousness) without their reward being diminished in any respect, and anyone who invites others to follow error, their sin will be equivalent to that of the people who follow them (in sinfulness) without their sins being diminished in any respect.﴿ (Related by Muslim).

On the other hand, it is not permissible for you to disregard Bid`ahs or to adulate people who indulge in them. Rather, you have to manage this matter with wisdom and fair preaching while making Da`wah (calling to the way of Allah) and

(Part No. 2; Page No. 173)

you have to avoid harshness and cruelty. To sum up, you have to follow the way that you think is more suitable and effective for such people to accept Da`wah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18145

Q 2: As Bid`ahs (innovations in religion) spread nowadays; what are the Bid`ahs that if a person avoids they will be saved from punishment in the Hereafter? Provide us with your beneficial answer please. May Allah reward you with the best.

A: The word "Bid`ahs" is a plural of "Bid`ah" which refers to something that is innovated in Din (religion). Muslims have to avoid Bid`ahs and beware of them for the Prophet (peace be upon him) said, (Anyone who does an act which does not conform to our Din will have it rejected.) He (peace be upon him) also said, (Avoid novelties [in religion], for every novelty is a Bid`ah, and every Bid`ah is deviation.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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bid`ahs related to the recitation of the Qur'an

Fatwa no. 12707

Q: A man wants to know the ruling on the way that Al-Ahmadiyyah Tariqah (Sufi order) follows to eliminate catastrophes through reading Surah (Qur'anic chapter) Ya-Sin. The translation of his letter states:

A group of people follows the Tariqah called Ahmadiyyah Al-Idrisiyyah belonging to the so-called Ahmad ibn Idris. The questioner sent this letter as a response to campaigns leveled against Islam by its enemy and the way they use to overcome these campaigns by reading Surah Ya-Sin forty-one times. The sender supports his letter with two incidents. First: During the reign of the president Sukarno the communist leader called Eudit was arrested and sued because -according to the sender- the members of this Tariqah recited Surah Ya-Sin forty-one times every Thursday consecutively - May Allah guide them!

Second: A president of a Muslim country

took it upon himself to make scholars of his own country like the scholars of Turkey. According to the sender, this president was deposed from authority because they read Surah Ya-Sin three times at night on three consecutive Thursdays - May Allah guide them! The sender requests the Committee members to perform Salat-ul-Istikharah (prayer for guidance) before answering his question and take his letter seriously to fully grasp its contents and enable the Muslim organizations to protect Muslims. The sender is ready to send the exact method in which people read Surah Ya-Sin forty-one times, if needed.

A: Reading Surah Ya-Sin forty-one times is a Bid`ah (innovation in religion) that has no basis in Islam. It was authentically narrated that the Prophet (peace be upon him) said, ﴾If somebody innovates something which is not in harmony with the principles of our religion, that thing will be rejected.﴿ Fighting the enemies of Islam and frustrating their evil plots should be done by the Shari`ah proofs that disclose their falsehood and foil their plots. If the enemies who are disbelievers refuse to repent, Muslims must fight them. If they are disobedient Muslims, the Muslim ruler must punish them in a way that wards off evil and harm from Muslims. If they do acts that entail Had (ordained punishment for violating Allah's Law), the Had must be carried out.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Reciting Al-Fatihah at graves

Fourth question of Fatwa no. 15662

Q 4: Could you please recite Surah Al-Fatihah for me at the grave of our noble Messenger (peace be upon him)?

A: It is impermissible to recite surah (Qur'anic chapter) Al-Fatihah on behalf of the Prophet or at his grave (peace be upon him). This applies to all other people i.e. it is impermissible to recite Al-Fatihah on behalf of a person or at their grave. Such practices are considered Bid`ah (innovation in religion) that you have to abandon.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Ending Qur'anic recitation by: "Sadaq Allah-ul-`Azhim" i.e. The Truth is what Allah, the Great, says."

The second question of Fatwa no. 16025

Q 2: Is the saying: "sadaq Allah-ul-`Azhim" after reciting the Qur'an a Bid`ah (rejected innovation in religion) and not a Sunnah?

A: Saying, "Sadaq Allah-ul-'Azhim" after recitation is religiously groundless. Saying it therefore on a regular basis is a kind of Bid`ah that should be abandoned, as the Messenger of Allah (peace be upon him) said: (He who did any act for which there is no sanction from our behalf, that is to be rejected.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16137

Q: Many booklets are circulating containing what is called "Qira'at Al-`Eidia". It is as follows: recite Surah Ya-Seen seven times, then recite from the beginning of the Surah until Allah's statement: ﴾and We have covered them up, so that they cannot see.﴿ Then say: O Allah, Whose Light is in His Secret and His secret is in His creation. O Allah, protect me from the eyes of evil gazers and envious people! Keep me safe as You preserve the soul in the body. You are Omnipotent over all things. Then, recite until

(Part No. 2; Page No. 178)

Allah's statement: ﴾and made me of the honoured ones!﴿ Then say: O Allah, bestow your grace upon me by fulfilling my needs and recite until the Ayah that reads: ﴾That is the Decree of the All-Mighty, the All-Knowing.﴿ After reciting this Ayah for eleven times, say: O Allah, I ask You from Your bounty and generosity to make me in no need of any of your Servants, then begin reciting until Allah's statement: ﴾(It will be said to them): Salâm (peace be on you) - a Word from the Lord (Allâh), Most Merciful.﴿ Repeat it fourteen times. Then, say thrice: "O Allah, keep us safe from the calamities of this world, and then recite until the Ayah: ﴾Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed!﴿ Then, say thrice: And Allah is capable of fulfilling my need. Finish reciting the Surah and recite the following Du`a' (supplication): "O source of good and the best faith." The merit of this surah is evident to all. The Prophet (peace be upon him) stated: All things have a heart, and the heart of the Qur'an is Ya-Seen. He also stated: Ya-Seen is for whatever it is read for. Then, you recite the Surah of Al-Ikhlas, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), and the Surah of Al-Inshirah.

What is the ruling on this recitation? Please, advise! May Allah guide you to success.

A: This recitation is a baseless Bid`ah. It has no legal foundation in the Qur'an and the Sunnah. Also, none of the Rightly-Guided Caliphs or the Salaf (righteous predecessors) of this Ummah (community) were ever reported to have done anything of the sort. Muslims should suffice themselves with the authentic Adhkar (invocations) narrated from the Prophet (peace be upon him).

(Part No. 2; Page No. 179)

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Fatwa no. 16185

Q: I read in an Islamic book that whoever has some need and wants it fulfilled should read Surah Al-Fatihah (Opening Chapter of the Qur'an) forty times after Maghrib (Sunset) Prayer. Once finished and before leaving, one's request will undoubtedly be fulfilled - In sha'a-Allah (if Allah wills). Is this saying correct?

A: It is not permissible for a Muslim to recite Al-Fatihah forty times to have some needs fulfilled. This is one of the newly-invented Bid`ahs (innovations in religion). It is not correct that the need of a Muslim who reads it will be fulfilled; rather, it is part of the promotion of this Bid`ah and a confusion for the common people.

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The second question of Fatwa No. 16343

Q 2: What is the ruling on daily recitation of two Hizb of the Qur'an in congregation in the Masjid (mosque)? Can it be considered a daily Wird (portion of Qur'an recited with consistency)?

A: You are granted a great reward whenever you recite the Qur'an with a good intention,

(Part No. 2; Page No. 180)

wherever you are, whether it is in the Masjid or not, and at any time. You should not limit yourself to a specific portion, but rather recite whatever you can with ease from the Qur'an. Examples of Adhkar and Wirds prescribed in Shari`ah include reciting Aayat Al-Kursiy after every obligatory prayer, after the Adhkar that are prescribed and when going to sleep. One may also recite Surahs of Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times when going to sleep, after Fajr prayer, after Maghrib Prayer and once after Zhuhr (noon), 'Asr (afternoon), and 'Isha' (night) prayers. One may recite the Du`a' and Adhkar of the day and night and those prescribed when going to sleep. You can find all these Adhkar and Du`a' in the books of Adhkar, such as Riyadh Al-Salahin, Al-Targhib Wa Al-Tarhib and Ibn Al-Qayyim's book Al-Wabil Al-Sayib. On the other hand, it is impermissible to recite the Qur'an collectively and simultaneously. However, if you do so to learn and teach Qur'an, it is Mustahab (desirable). The Prophet (peace be upon him) used to review the Qur'an with Jibril (may Allah be pleased with him) once a year, and in the year in which he died he reviewed it with him twice. It was authentically reported that the Prophet (peace be upon him) said: ﴾No group of people gathers in one of the houses of Allah to recite His Book and study it together, but tranquility descends upon them, the angels surround them, mercy comes down upon them, and Allah mentions them to those who are with Him.﴿

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(Part No. 2; Page No. 181)

Reciting a certain Surah daily after `Asr Prayer

The sixth question of Fatwa No. 16953

Q 6: What is the ruling on reciting some Surahs of the Qur'an each day after the Adhan (call to Prayer) of `Asr Prayer and before the Iqamah (call to start the Prayer)?

A: Reciting specific Surahs out loud after the Adhan (call to Prayer) of `Asr Prayer is a Bid`ah (innovation in religion) and baseless, for (Every Bid`ah (rejected innovation) is misguidance.) Between the Adhan and Iqamah, a Muslim should recite inaudibly whatever he can easily recite from the Qur'an, offer Nafilah (supererogatory prayer), remember Allah by Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and make Istighfar (seeking forgiveness from Allah).

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Fatwa no. 17195

Q: What is the ruling on reading the following Ayahs (Qur'anic verses) on the baby upon weaning?

(Part No. 2; Page No. 182)

Does this act have an origin in the Shari`ah (Islamic law)? The Ayahs are:

1- The saying of Allah (Exalted be He): ﴾And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"﴿

2- His saying: ﴾Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves﴿

3- His saying: ﴾Therefore it (this holy land) is forbidden to them for forty years﴿

4- His saying: ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you﴿

The person who recites these Ayahs on the baby will end his recitation with the saying of Allah (Exalted be He) that reads:

﴾Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh.﴿

(Part No. 2; Page No. 183)

Then, he blows air three times over the baby. Was the Prophet (peace be upon him) reported to have done this act so we should do it? Should we avoid it since it has no origin in Islam? Please, advise. May Allah reward you with the best!

A: This act has no origin in Allah's Purified Shar` (Law), so doing it as an act of worship is a Bid`ah (innovation in religion).

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Payment for reciting the Qur'an

The third question of Fatwa no. 17861

Q 3: What is the ruling on paying someone a sum of money for reciting the Qur'an on behalf of a dead person?

A: paying money for reciting the Qur'an for the deceased is not permissible, because this is a Bid`ah (innovation in religion). Moreover, it is not permissible for a Muslim to take money for reciting the Qur'an.

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The third and fourth questions of Fatwa No. 18786

Q 3: In the Masjids(mosques) in our area, the Shaykhs recite Surah Al-Mulk, the first verses of Surah Al-baqrah, Ayat-ul-Kursy, the last verses of the same Surah, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) and Surah Al-Fatihah after calling the Adhan (call to Prayer) of `Isha' and before starting Salah. What is the ruling on this? Was it reported that the Prophet (peace be upon him) did so?

A: Reciting these verses, some Surahs and Mu`awwidhatayn or

(Part No. 2; Page No. 185)

Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) collectively after Adhan and before starting Salah of `Isha' or after Taslim (salutation of peace ending the Prayer) of each obligatory Salah is baseless and counts as a Bid`ah (innovation in religion). It has not been reported that the Prophet (peace be upon him) did so. It is a Sunnah (a commendable act) to recite Ayat-ul-Kursy immediately after each obligatory Salah following the recitation of Adhkar. The evidence is derived from a narration reported by Abu Umamah that the Messenger of Allah (peace be upon him) said: (Whoever recites Ayat-ul-Kursy (verse No. 255 of Surah Al-Baqarah) following every obligatory prayer, then there is nothing between him and his entrance into Paradise except his death.) It is also a Sunnah to recite Surah Al-Ikhlas and Al-Mu`awwidhatayn after each Salah, as Abu Dawud in his Sunnan narrated on the authority of `Uqbah ibn `Amir that he said: (The Messenger of Allah (peace be upon him) ordered me to recite Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) immediately after performing every prayer.) The narration of Al-Tirmidhy and Al-Nisa'y reads: "... Al-Mu`awwidhatayn (Surahs Al-Falaq, Al-Nas and Al-Ikhlas)" One may recite these three Surahs after each Salah and after Fajr and Maghrib Prayers three times individually to the extent that he can hear himself. Sending peace and blessings upon the Prophet (peace be upon him) is permissible at any time, but not in the manner mentioned in the question.

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Q 4: In the graveyard, while people are burying a dead person, some Shaykhs and Imams of Masjids stand in the corner and begin reciting Surah (Qur'anic chapter) Yasin, Al-Mulk, Al-Baqarah, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), last Ayahs of Surah Al-Baqarah, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), Al-Ikhlas and Al-Fatihah. Afterwards, a person calls out so that the attendants start supplicating to Allah for the dead. What is the ruling

(Part No. 2; Page No. 186)

of Islam on this act? Was the Messenger (peace be upon him) reported to have done this? Did the majority of Muslims do that? Is it Bid`ah (innovation in religion)?

A: Reciting some Ayahs and Surahs upon burying the dead by the Shaykhs and Imams of Masjids is a Bid`ah that has no origin in the Sunnah of Allah's Messenger (peace be upon him). Had this been permissible, the Prophet (peace be upon him) would have declared it to his Ummah. Therefore, a Muslim must avoid this act due to the great harms it entails. It also involves a way of imitating the grave worshippers who offer various acts of worship over there. However, it is permissible for Muslims to stand at the grave of the dead person after burying it, seek Allah's forgiveness for him and ask Him to make him firm. It was narrated on the authority of `Uthman ibn `Affan (may Allah be pleased with him) that he said: (Whenever the Prophet (peace be upon him) finished burying the dead, he used to stay (i.e. at his grave) and say: Seek forgiveness for your brother and beg steadfastness for him, for he will be questioned now.) Related by Abu Dawud.

It is an act of Sunnah that Muslims stand at the grave of the dead person after burying him and ask Allah to forgive him and make him firm during the interrogation.

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The second question of Fatwa No. 20321

Q 2: Is the saying of some people after the recitation of the Qur'an, "O Allah! Grant the reward of what I read to the Prophet (peace be upon him)" or "to honor him" (peace be upon him) permissible?

A: This is an invented act that has no origin in the Sunnah and the Salaf (righteous predecessors) did not do it. Therefore this is not permissible, for the Prophet (peace be upon him) said: ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") , ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") and (The most evil of affairs are novelties; every novelty is a Bid`ah (rejected innovation in religion); every Bid`ah is misguidance; and every misguidance is in Hellfire.)

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The first question of Fatwa No. 20794

Q 1: What is the ruling on reciting the Surah of Ya-Sin over the dead, with the intention of dedicating the reward to them? Is that permissible? If it is, what is the evidence?

A: Reciting the Qur'an with the intention of dedicating the reward to the deceased person is Bid`ah (innovation in religion), because there is no evidence to support that act. Furthermore, a Hadith has been reported concerning the recitation of Surah Ya-Sin upon the dying person, but it is a Da`if (weak) Hadith that does not stand as proof. Therefore, it is impermissible to continue doing this Bid`ah.

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The third question of Fatwa No. 19772

Q 3: Upon finishing the recitation of the Qur'an, some people pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") three times between each Surah and especially after Surah Al-Dhuha

A: It is impermissible to say takbir at the end of Surah Al-Dhuha to the last Surahs in the Qur'an, because the Hadith reported in this regard is Da`if (weak), and it is preferable to abandon this act.

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The second question of Fatwa no. 20794

Q 2: What is the ruling on reciting the Qur'an collectively upon entering one's new house, or to alleviate harm or anxiety?

A: It is recommended that a Muslim says Bismillah (In the Name of Allah) and recites Surah (Qur'anic chapter) Al-Baqarah upon entering the house. It was authentically narrated that the Prophet (peace be upon him) said: ﴾Satan runs away from the house in which Surah Al-Baqarah is recited.﴿ However, it should not be recited collectively because this is an act of

(Part No. 2; Page No. 189)

Bid`ah (innovation in religion). Reciting the Qur'an in houses in the manner mentioned above has no basis in the Shari`ah (Islamic law).

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Innovations of Salah

Fatwa no. 12783

Q: kissing the thumbs when hearing the name of the Prophet (peace be upon him), especially when hearing Adhan (Call to Prayer); is it a part of Sunnah or is it a Bid`ah (innovation in religion)? Could you explain to us the Hadith which was related by the Companions of the Prophet (peace be upon him) that Abu Bakr Al-Siddiq (may Allah be pleased with him) used to kiss his thumbs at hearing the Adhan and at hearing the Prophet's name and considered it a good act. Is this Hadith Sahih (authentic) or not? Could you explain to us the ruling on kissing the thumbs at hearing the Adhan and at hearing the prophet's name. May Allah reward you.

A: Kissing the thumbs at hearing the Prophet's name during Adhan, or otherwise is a Bid`ah which has no basis in Islam. It is authentically reported that the Prophet (peace be upon him) said: ﴾Whoever performs any act which is not based on our Shari`ah, it will be rejected.﴿ i.e. will be rejected from whomever performs it. We do not know any basis for what has been ascribed to Abu Bakr Al-Siddiq (may Allah be pleased with him).

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Call after Adhan

The third question of Fatwa no. 16493

Q 3: After Adhan (call to Prayer), some people say, "O you the first of Creation", although the Messenger of Allah is not the first human created by Allah (Exalted be He). Is this permissible?

A: It is not permissible to say any form of Dhikr (Remembrance of Allah) out loud before or after Adhan. It is obligatory to confine the Adhan to that which was legislated by Allah (Exalted be He). Whoever adds anything to it is Mubtadi` (one who introduces innovations in religion). The Prophet (peace be upon him) said: ("Whoever does an act which is not in accordance with this matter of ours (Islam), will have it rejected.") and, ("Avoid novelties (in religion), for every novelty is an innovation.") What is mentioned in the question is invalid, as the Messenger of Allah (peace be upon him) is not the first human created by Allah (Exalted be He). This is false and it involves exceeding the proper limits in honoring him (peace be upon him). The Prophet (peace be upon him) said: ("Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Messenger") .

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Du`a' After Taslim

Fatwa no. 14791

Q: Recently, there has been heated controversy among scholars in different parts in Bangladesh concerning du`a' (supplication) after Taslim (salutation of peace ending the Prayer). The Imam (the one who leads congregational Prayer) makes a Du`a' while raising his hands facing the Qiblah (direction faced for Prayer towards the Ka`bah) after the five daily obligatory prayers supplicating Allah (Exalted be He) to help them observe and remain committed to prayers and the Ma'mum (persons being led by an Imam in Prayer) say "Ameen" while raising their hands and voices. In conclusion, they wipe their faces with their hands and conclude the Du`a'. Clashes and disagreement arise among scholars themselves and among laypeople who follow the scholars; some held the view that it is Bid`ah (innovation in religion) and others claim that it is permissible and an act of Sunnah.

I hope Your Eminence could point out to us the truth with regard to this question, supporting it with evidence from the Book and the Sunnah along with the views of scholars. I hope you could also point out the proprieties and ways of Du`a', besides mentioning the situations where it is permissible to make a collective Du`a'. Thank you very much. Your Fatwa will be very effective in settling the dispute, In sha'a-Allah (if Allah wills). As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Muslims should know the authenticity of their actions in their Salah (Prayer) and Du`a' and whether they are authentically reported from the Messenger (peace be upon him) or innovated Bid`ah that with the passage of time became familiar to people and they thought them of the obligations of Din (religion) of Islam.

Muslims should also know that such Bid`ah does not entail Kufr (disbelief) and does not bring the Muslim out of the fold of Islam and does not invalidate the Salah of whoever commits it. It is of the Bid`ahs that have no base in religion and the Muslim is not to be rewarded for doing it, since it was not established by the Messenger (peace be upon him). Accordingly, Muslims should not engage in fighting and argument over it or abandon the Masjid (mosque) and the congregational Salah for it; rather, Muslims should pray behind whoever does so informing him of the impermissibility of this Bid`ah and that it is renounced.

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The fourth question of Fatwa no. 10665

Q 4: What is the ruling of Islam on reciting the Qur'an on Friday through the microphones?

A: Specifying Fridays for the recitation of the Quran is a Bid`ah (innovation in religion) and a Muslim has to read the Qur'an from time to time without specifying a particular day for that. Also, reciting Qur'an loudly in the Masjids (mosques) distracts the people offering Salah (prayers).

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(Part No. 2; Page No. 194)

Shaking hands after concluding Salah is considered a Bidd`ah

The sixth question of Fatwa no. 16843

Q 2: More than four years ago, it was the custom of a Turkish Imam (the one who leads congregational Prayer) to stand in the Mihrab after each obligatory Salah and greet the persons he led in Salah. The first one comes to shake hands with him and then stands beside him. The second one does the same and stands beside the first one. All the persons, whatever the number of those who were led in Salah do so in sequence, imitating the Turkish Imam. The Arab Imam, after finishing Fajr (Dawn) Prayer, shakes hands with the worshippers as well. We advised him not to do this , but he does not respond. Please enlighten us.

A: The regular practice of shaking hands after finishing the obligatory salah is a Bid`ah (an innovation in religion), whether it is done between the Imam and the Ma'mums (persons being led by him) or among the Ma'mums themselves. This act is baseless and should be abandoned, as the Prophet (peace be upon him) stated: (Whoever performs any act for which there is no sanction from our behalf, it is to be rejected.) Neither the Prophet (peace be upon him) nor any of the Rightly-guided Caliphs are reported to have practiced such a custom. The best line of conduct to follow is that of Muhammad (peace be upon him) and the worst of affairs are matters newly innovated in Islam,

(Part No. 2; Page No. 195)

as every novelty is an innovation, and every innovation is misguidance.

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Standing for optional Prayer on the night before `Eid

Fatwa no. 17154

Q: What is the ruling on offering Tarawih (special supererogatory night Prayer in Ramadan) in the Masjid (mosque) on the night of `Eid-ul-Fitr (the Festival of Breaking the Fast)? Is this night considered the last night in Ramadan or the first night in Shawwal?

A: it is a Bid`ah (innovation in religion) to single out the night of `Eid to offer Qiyam-ul-Layl (standing for optional Prayer at night) to the exclusion of all other nights, whether by offering it alone or in congregation. This was not authentically reported from the Prophet (peace be upon him), who stated: ﴾Whoever performs any act for which there is no sanction from our behalf, it is to be rejected.﴿ However, if a person is accustomed to offering Qiyam-ul-Layl, they may observe their habit on the night of `Eid on the condition that offering Qiyam-ul-Layl is done alone and not in congregation. The night of `Eid is not part of Ramadan if the beginning of Shawwal is confirmed.

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Fatwa no. 18714

Q: After finishing salah (Prayer), some people sit for a while and before getting up, make one long or short sujud (prostration), without Taslim (salutation of peace ending the Prayer). What is the ruling on this Sujud?

(Part No. 2; Page No. 197)

A: This Sujud has no origin in Islam and must be abandoned, as the Prophet (peace be upon him) said: ﴿Whoever performs any act for which there is no sanction from our behalf, it is to be rejected.﴾

The prescribed Sujud is Sujud-ul-Tilawah (Prostration of Recitation) when the reader of the Qur'an comes across one of Ayat-ul-Sujud (Qur'anic verses of Prostration), and Sujud-ul-Shukr (Prostration of Thankfulness to Allah) when one is blessed or relieved of some personal burden or one which affects all Muslims in general.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17633

Q: When people finish offering congregational Salah (Prayer), they say "May Allah accept your Salah." "May Allah accept ours and all Muslims'," the other replies. What is your Fatwa regarding this?

A: saying "May Allah accept your salah" to another who is sitting beside him after Taslim (salutation of peace ending the Prayer) is not Mashru` (Islamically acceptable); rather, it is Bid`ah (innovation in Islam). The Prophet (peace be upon him) and the Companions (may Allah be pleased with them) never did it. It was authentically reported that the Prophet (peace be upon him) stated: (Whoever introduces something into this matter of ours (Islam) that is not of it, will be rejected.)

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Fatwa no. 17978

Q: Attached are three booklets, hirz Al-Jawshan, Mujarrabat Al-Dirby and Asma' Ahl Badr. What is the ruling on reading and working according to them? What is your advice for whoever insists upon working according to them?

A: Having studied the booklets in question, the Committee found them containing aspects of Shirk (associating others with Allah in His Divinity or worship), innovated Du`a's (supplications), and Tawassul (supplicating to Allah by virtue of the status of righteous people). Accordingly, it is not permissible to keep such booklets or work according to them; rather, they should be destroyed and discarded in order to get rid of their evils. There are - praise be to Allah - sufficient authentic Du`a's that benefit the Muslim. This can be found in books such as, Al-Waabil Al-Sayyib by Ibn Al-Qayyim, Al-Kalim Al-Tayyib by Sheikh Al-Islam Ibn Taymiyah and Al-Azkar by Al-Imam Al-Nawawi. There is an abundance of good in these books, praise be to Allah.

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Fatwa no. 12607

What is the scholars' opinion concerning some people who, before praying for rain, share the price of a cow or a bull, and then take it to the top of a certain mountain in a specific manner and slaughter the animal and afterwards they perform

(Part No. 2; Page No. 199)

Salat-ul-Istisqa' (Prayer for rain)?

A: Upon the lack of rain, it is prescribed to perform Salat-ul-Istisqa' (Prayer for rain), prayers, charity, and the like reported acts. However, it is not an act of Sunnah to slaughter an animal etc. This is an innovative act.

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The first question of Fatwa no. 16128

Q 1: What is the authenticity of al-Uns Salah (prayer)? It is performed after Maghrib (Sunset Prayer) on the day of burying the deceased. Did the Prophet (peace be upon him) perform such Salah, and how should it be performed?

A: Al-Uns Salah is one of the innovated Salah. It is an impermissible Bid`ah (innovation in religion) because acts of worship are based on divine texts. None should worship Allah except through His legislation. It was authentically reported from the Prophet (peace be upon him) that he said: ﴾Whoever introduces something into this affair of ours that is not of it, it will be rejected.﴿

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Acts of Bid`ah associated with funeral ceremonies

The first question of Fatwa no. 10274

Q 1: some people slaughter two or more sheep when a person dies and this is called the dinner of the deceased. Sometimes they invite people to the dinner directly after Maghrib (sunset) Prayer believing that this meal should not be offered later than Maghrib. The meat may be distributed among people uncooked. Please, advise us in this regard.

A: Preparing food by the bereaved is Bid`ah (innovation in religion), and the Salaf (righteous predecessors) used to consider it an act of wailing. The act of Sunnah on such an occasion is that people make food and send it to the bereaved family because they are in need of someone to alleviate their ordeal.

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The second question of Fatwa no. 10298

Q 2: In Chad when a person is sick, people gather to slaughter a sheep or any other sacrifice and recite Qur'an over it,

(Part No. 2; Page No. 202)

asking Allah the Lord of the Throne to cure this person. Is this permissible? Is there any mediation between a creature and His Creator?

A: It is not permissible to gather at the place where a person is ill and slaughter a sacrifice or recite the Qur'an seeking his recovery. There is no mediation between a creature and his Creator when praying to be healed. It is a Sunnah to use the legal Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) to treat the sick as well as using available medication.

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The fourth and fifth questions of Fatwa No. (11057)

Q 4: After burying a dead person here, his son or relative is asked to sit near the dead person's head when people are to leave the grave so that the dead person might confide something to him. Is such behavior Bid`ah (rejected innovation in religion)?

A: asking a relative of the deceased to sit near their head after burial is an impermissible Bid`ah.

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Q 5: What is the ruling on a relative of a dead person sitting beside the grave when people leave after the burial for no more than half an hour?

(Part No. 2; Page No. 203)

A: It is an impermissible Bid`ah (innovation in religion) that a relative of the deceased sits at the grave after burial for half an hour.

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The second question of Fatwa No. (16303)

Q: We have a variety of methods to bring reward to the deceased. For example, some of us call religious school students to recite the Qur'an in full at home, after which the host provides them with a meal. Does the deceased receive the reward of such recitation?

Other people participate in building religious schools and Masjids (mosques) so that their reward might be received by the deceased. Furthermore, some heirs or relatives do charitable acts and dedicate their reward to the deceased. Is all such behavior permissible?

A: First, the basic principle regarding acts of worship is that they are Tawqifiy matters (bound by a religious text and not amenable to personal opinion). Actually, reciting the Qur'an is purely an act of worship whose reward is only for the person who recites it.

thus, dedicating the reward of reciting the Qur'an to the dead is not valid

(Part No. 2; Page No. 204)

according to the soundest of two opinions of scholars. We have already issued a fatwa in this regard stating:

Is it permissible to recite Surah Al-Fatihah or any other part of the Qur'an for the deceased on visiting their graves? Does it benefit them?

A: The Prophet (peace be upon him) is authentically reported to have visited graves and recited Du`a's (supplications) for the dead which he taught to his companions and which they learned from him. For example: (May you be safe, O inmates of the abodes of the believers and the Muslims, and if Allah pleases, we shall follow you, we pray to Allah for well-being for ourselves and for you).) However, he (peace be upon him) is not authentically reported to have recited a Surah of the Qur'an or any verses thereof for the dead, even though he visited them often. Had it been permissible, he would have done it and would have taught it to his companions, seeking the reward, showing mercy towards his Ummah, and fulfilling the obligation of conveying the message. In fact, The Prophet (peace be upon him) was as Allah described him: (Verily, there has come unto you a Messenger (Muhammad صلى الله عليه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلى الله عليه وسلم) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.) The fact that he did not do it even though there were reasons why he might have done it indicates that it is not permissible. His companions (may Allah be pleased with them) knew this fact and thus followed in his footsteps limiting themselves to learning lessons and making Du`a' for the dead on visiting them. Moreover, they are not authentically reported to have recited Qur'an for the dead.

(Part No. 2; Page No. 205)

Thus, reciting the Qur'an for the dead is Bid`ah (innovation in religion). The Prophet (peace be upon

him) is authentically reported to have said: (Whoever introduces anything into this matter of ours [i.e., Islam] that is not part of it will have it rejected.)

Second, the reward of such charitable acts done for the benefit of the deceased as substantiated by a Shar`y (Islamic legal) evidence, such as Du`a', asking forgiveness for them, charity, Hajj and `Umrah (lesser pilgrimage) as well as paying off their debts and making up for missed Sawm (Fast), will be received by them.

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Fatwa no. 16314

Q: Here in the valleys of Tihamah, Qahtan and Khawlan, we have some traditions that are known as Al-Harasiyyah. If a person is killed and people do not know who the killer was, men guard the murdered person on the first night of their death before enshrouding or burying him. The deceased is taken far away from people, and while he is being guarded he utters his name and the name of the person who killed him. This ends the problem, after which reconciliation is made between the tribes. Is it true that the murdered person speaks? Is this the deed of Satan and Jinn? Please answer us so that people can be warned against this.

A: What is mentioned in the question has no origin in Shari`ah (Islamic Law), rather it is

(Part No. 2; Page No. 206)

the deed of Satan, and it is impermissible for Muslims to practice this. Manslaughter is proven by the establishment of legal evidence such as confession, existence of upright witnesses, or applying Lawath (circumstantial evidence) in case of Qasamah (exoneration from an accusation of murder by swearing fifty oaths).

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The first question of Fatwa no. 16343

Q 1: Here in Ouargla, when someone dies, his family slaughters one of their sheep on the next day. What is the ruling on this? Does the reward of slaughtering it reach the deceased? What are the things that benefit the deceased?

A: slaughtering for the deceased after burial is an act of Bid`ah (innovation in religion) for which there is no evidence in the Qur'an and the Sunnah. Taking the price of the slaughtered sheep from the property of the deceased is doing injustice to the heirs and is an unjust consumption of people's money. Its reward will not be credited to the deceased as it is unlawful, and its price is unlawful too. according to evidences, what benefits the deceased is making Du`a' (supplication), giving Sadaqah (voluntary charity), and performing Hajj or `Umrah on their behalf.

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The first question of Fatwa no. 17976

Q 1: In Algeria when a man dies, his wife wears a white dress and does not take a bath or change her clothes until the next Wednesday night following the husband's death. Is this correct? Is she permitted to go out when necessary, such as to visit a sick person or to attend a wedding, on the condition of not spending the night out of the house?

A: A woman whose husband dies must avoid displaying her adornments, whether on her body or clothes, during the period of `Iddah (woman's prescribed waiting period after widowhood), which is four months and ten days. During this period, she should wear plain clothes not intended to adorn, but there is no restriction on the color. Also, she must avoid perfume, kohl (antimony powdered eyeliner), jewelry, and remain in her deceased husband's home. There is no objection to bathing and changing her clothes as needed. Moreover, there is no harm in going out when necessary, or to go to court or to the hospital. She is permitted to wear perfume when she makes Taharah (ceremonial purification) from menstruation. As for going out to visit her relatives, for example, or to attend a wedding or similar occasions, this is not permissible because the Prophet (peace be upon him) said to a widow: (Stay in your house till the term (`Iddah) lapses.)

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Fatwa no. 19236

Q: Attached for Your Honor is a paper submitted by one of the Muslim brothers from Sudan asking about the ruling on distributing and hanging it in gathering places. He mentioned that it is being circulated and that the people who publish it claim that it protects a person from Jinn and guards them against diseases. They also claim that it was dictated by the Messenger of Allah (peace be upon him). Based on this, we hope that Your Honor will read it and issue your recommendations about it to all Muslims. We also hope that you will provide us with a copy of your reply. May Allah benefit Muslims through you and reward you. The paper reads: "Bismillah Al-Rahman, Al-Rahim (In the Name of Allah, the most Gracious, the most Merciful). This is a message from Muhammad - the Messenger of the Lord of all worlds - to whomever exists in this life among people, righteous servants and whoever offers good, O Most Gracious. To continue, both you and we have the free choice in truth, thus you are either an infatuated lover, a dissolute aggressor, or an unjust guardian,.This is Allah's Record speaking about us with truth. We were recording what you used to do, Our Messengers (angels) record all of that which you plot. Leave the owner of my letter and go to the idolaters and whoever claims the existence of another god with Allah. There is no Deity but Him ﴾Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.﴿ **and you shall win (Ha-Mim), and your enemies will not be supported,** ﴾Hâ-Mîm.﴿ ﴾'Aîn-Sîn-Qâf. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].﴿ **Allah's Enemies have been scattered, and Allah's Proof has been reached, and there is neither power nor strength except with the support of Allah** ﴾So Allâh will suffice you against them. And He is the All-Hearer, the All-Knower.﴿ **.**

A: This message that is attributed to the Prophet (peace be upon him) is false and innovated. It has no origin in neither Allah's Book, nor the Sunnah (Whatever is reported from the Prophet) of His Prophet (peace be upon him). Moreover, it is one of the lies and delusions of impostors and charlatans which they use to capture the minds of common laymen and naive people and distract them from their Islamic duties. Moreover, hanging this circular in houses and at places of gathering believing that it protects one from Jinn and shields them against diseases is a fraudulent superstition.

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The fifth and ninth questions of Fatwa no. 18805

Q 5: What is the ruling on the following issues?

1- asking other people in the Masjid (mosque) to recite al-Fatihah after each obligatory Salah with the intention of seeking a cure for someone

2- reciting Surah Ya-Sin at home for three days for the sake of the deceased

3- supplicating loudly while following the funeral procession

4- celebrating the events of Mawlid (the Prophet's birth day) and Hijrah (Prophet's migration to Madinah) in the Masjid

5- holding a commemoration at the end of the first week of one's death

A: All these things count as Bid`ah (innovation in religion) which should

(Part No. 2; Page No. 210)

be abandoned and prohibited. The Prophet (peace be upon him) said: (He who did any act for which there is no sanction from our behalf, that is to be rejected.) and (every novelty is an innovation, and every innovation is misguidance.)

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Q 9: In Yemen, when people want to know the state of the dead in his grave, they bring a man or woman whom they call Musaffal or Musaffalah. The person enters a dark room on condition that he hears no sound or movement around him. People say, he gets down into the grave where the deceased informs him whether he is in good or bad condition. What is the ruling on this practice, bearing in mind that they say permissible words such as, he is a religious man or he stole something or treated someone unjustly?

A: This is an invalid and evil practice which is from the promptings of Satan.

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The second question of Fatwa no. 20619

Q 2: Before the Adhan (call to prayer), Al-Mu'adhin (A caller for prayer) recites this Ayah:

(Part No. 2; Page No. 211)

(And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims.") **He repeats every phrase twice and adds "come to best of actions" and he also does this in the Iqamah (call to start the Prayer).**

A: No Dhikr (Remembrance of Allah) or Qur'an is to be recited before Adhan or any act of worship because this was not reported from the Prophet (peace be upon him). A Muslim must limit himself to the wordings of Adhan which are authentically reported from the Prophet (peace be upon him) which is the Adhan Bilal recited in Madinah. It consists of fifteen phrases: Saying, "Allah Akbar" (Allah is the Greatest) in the beginning four times. The testimony of "Ashhadu Anna La Ilaha Illal Allah" (There is no god but Allah) twice. "Ashhadu Anna Muhammadan Rasoulullah" (The testimony that Muhammad is the Messenger of Allah) twice. "Hay `Ala Al-Salah" (come to Salah) twice. "Hay `Ala Al-Falah" (Come to success) twice. (and says after them in the Adhan of the Fajr (Morning prayer): "Al-Salah Khair men Al-Nawm" (Salah is better than sleep) twice). Saying, "Allah Akbar" (Allah is the Greatest) twice. And "La Illaha Illa Allah" (no god but Allah) once.

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The second question of Fatwa no. 19689

Q 2: a small card containing a Du`a' (supplication) and blessings sent over the Prophet (peace be upon him) was distributed in Al-Haram Al-Makky by a person who keeps placing such cards on the shelves or distributing them among people in the Haram. I have obtained one of these cards after the said person put it in front of me.

The Du`a' contained in this card reads: "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful], O Allah! Send peace and blessings upon our master Muhammad (peace be upon him) by virtue of which I am granted self-confidence, contentment; my task is eased for me; my aims fulfilled; my sins forgiven; my mention exalted; my afflictions removed; my distresses relieved; my poverty turned into richness; my life prolonged and my grave enlightened.

A: This card in which Salah (Prayer) over the Prophet (peace be upon him) is mentioned in such a manner is innovated, and neither the Qur'an nor the Sunnah of the Prophet provide evidence to support it. Subsequently, it should be neglected and should not be recited, as the Hadith reported on the authority of `Aishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said: (He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.) (Agreed upon by Al-Bukhari and Muslim), and this is the exact wording of the narration reported in Sahih Al-Bukhari. Invoking peace and blessings upon the Prophet (peace be upon him) is a kind of Du`a' (supplication) which, in turn, is considered `Ibadah (worship). In light of this, it should be said that all worships are Tawqifiy (bound by a religious text and not amenable to personal opinion) i.e. they are not practiced unless there is evidence from the Qur'an or the Sunnah in their support. Related to that is the Hadith reported on the authority of Ka`b ibn 'Ujrah (may Allah be pleased with him) that (when the Companions asked the Prophet (peace be upon him) how they could pray for him

he said, "Say 'O, Allah! Send prayers upon Muhammad and the family of Muhammad, as You sent prayers upon Ibrahim and upon the family of Ibrahim.You are indeed the Praiseworthy and the Glorious. O Allah! Bless Muhammad and the family of Muhammad, as You blessed Ibrahim and the family of Ibrahim.You are indeed the Praiseworthy and the Glorious.) (Agreed upon by Al-Bukhari and Muslim).

It is therefore incumbent upon a Muslim to restrict himself to the authentic supplications, as all goodness is to be found in them, and to avert others which are groundless in terms of the Qur'an and the Sunnah of the Prophet. Indeed, that is better in order to protect his religion.

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Bid`ah (innovation in religion) committed during Hajj

Fatwa no. 20551

Q: Some people, after finishing washing the dignified Ka`bah, seek blessings and cure by taking the remaining water. They also take the leaves of the sweepers made from palm leaves that are used to sweep the Ka`bah's floor. Furthermore, they cut off a piece of the thread used in covering the Ka`bah seeking blessings from it. What is the ruling on these acts?

A: It is impermissible to do these acts, as there is no evidence that affirm them and they may lead to committing Shirk (associating others with Allah in His Divinity or worship). However, you are prescribed to face the dignified Ka`bah when performing Salah, to make Tawaf (circumambulation around the Ka`bah) and to have respect for it without exceeding the proper limits nor committing bid`ah.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 12712

Q 1: What is the ruling on what some Muslims do nowadays when performing the obligatory act of Hajj at Makkah Al-Mukarramah. Before they leave their homes for Hajj, they slaughter goats etc., and prepare food. They also celebrate lavishly their return from Hajj, especially on the first Jumu'ah (Friday) Prayer after returning from Hajj.

(Part No. 2; Page No. 215)

At these celebrations, drums are beaten and people dance, and there is free intermixing of men and women. Does this conform with Shari'ah (Islamic law)? Please enlighten us with your written answer so that we can distribute it among Muslims. May Allah provide you with all support to protect Islam everywhere.

A: All that is mentioned in the question regarding celebrating the occasions of traveling to or returning from Hajj in a way that involves drums, pipes, singing, or free intermixing of men and women is Haram (prohibited), as it involves many evils and Munkar (acts which are unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

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Fatwa no. 20509

Q: Certain habits which relate to pilgrims who go for their first hajj are spread in our town. people call such a pilgrim "Surur" while their family practice some customs before and after Hajj.

As for habits that people follow before the pilgrim's return from Hajj:

1- Female relatives and neighbors of the pilgrim gather at the latter's home and have an evening of entertainment. They sing in a loud voice that may be heard by men. Not only that, but sometimes the foregoing involves free intermixing (of men and women) as well.

Such gathering takes place the night before the first day of `Eid-ul-Adha (the Festival of the Sacrifice) and two nights following it. This habit is called Al-Madrihah or Al-Durhah.

2- A new bed is prepared especially for the pilgrim and used only by them.

As for habits that people follow after the pilgrim's return from Hajj:

1- Firing weapons as a manifestation of showing joy for the return of the pilgrim.

2- Putting a green flag on the house of the pilgrim as a sign that they have returned safely.

What is your opinion regarding the foregoing? Provide us with your beneficial answer please. May Allah reward you.

A: All these habits which are practiced before and after the arrival of the pilgrim are considered Munkar (acts which are unacceptable or disapproved of by Islamic law and Muslims of sound intellect). They are all Haram (prohibited) customs that Muslims are not allowed either to participate in or to accept. They are just acts of Jahiliyyah (pre-Islamic time of ignorance) that Muslims have to forbid and abandon, as it is reported that the Prophet (peace be upon him) said: ﴾Whoever does an act that does not conform to our Din (religion), will have it rejected.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 2; Page No. 217)

Bid`ah of Du`a'

The first question of Fatwa no. 14464

Q 1: Is it true that the number of Rak`ah (unit of Prayer) of Tahajjud (optional late night Prayer) is conditional for accepting Du`a'? For example: saying "Guide us to the Straight Way" 1111 times after praying eight Rak`ah for a week and the supplication will be answered, In sha'a-Allah (if Allah wills), or saying "Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!" 2000 times after offering ten Rak`ah at night and asking Allah (Exalted be He) to grant us whatever we want and take away whatever we do not want, and the supplication will be answered, In sha'a-Allah.

A: the greatest reasons for having one's Du`a' answered are: Taqwa (fearing Allah as He should be feared). Allah (Exalted be He) says: (Verily, Allâh accepts only from those who are Al-Muttaqûn (the pious).) Food, drinks, and clothes should be from lawful income. It was authentically proven that the Prophet (peace be upon him) said to Sa`d (may Allah be pleased with him) ("If you earn your money lawfully, your supplication will be answered.") Among the reasons for having the Du`a' answered are: raising up the hands, paying great attention to the

(Part No. 2; Page No. 218)

times and places when Du`a' will be answered. On the other hand, repeating the Ayahs (Qur'anic verses) mentioned in the question is not a condition for answering the invocation, it is an act of Bid`ah (innovation in religion).

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First question of Fatwa no. 14468

Q 1: One school day, while the teacher was explaining the lesson, he said: "La ilaha illa Allah 'there is no deity but Allah'." One of the students then said: "That is true." The teacher then told him that saying so is a Bid`ah (innovation in religion).

Is this correct? May Allah reward you with the best.

A: Neither the saying of the teacher nor that of the student referred to in the question is Bid`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and second questions of Fatwa no. 15391

Q 1: After finishing the `Asr (Afternoon) Prayer, we are used to sit in the Masjid (mosque) around a shaykh who would recite the Qur'an

(Part No. 2; Page No. 219)

and then say Du`a' (supplication). What is the ruling on saying Du`a' after reciting the Qur'an?

A: saying Du`a' after reciting the Qur'an and observing this is a Bid`ah (innovation in religion) that has no basis in religion. There is no problem, however, if the shaykh sometimes says Du`a' without observing this as a habit.

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Q 2: What is the ruling on reciting supplication after performing the Salah (prayer) with the Imam (the one who leads congregational Prayer)?

A: Reciting supplications in a group with the Imam, or pronouncing Ta'min (saying: "Amen" after reciting supplication) when he finishes supplicating after Salah is an impermissible act of Bid`ah (innovation in religion). As for a person reciting supplications in private in a low voice, that is permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15661

Q: I am sending you this letter to consult you and get your opinion on the attached Du`a' (supplication). I heard this Du`a' ten years ago and used to read it before a lot of people, who asked me about who reported it, its Sanad (chain of narrators), who transmitted it, and who ranked it as Sahih (authentic). I asked people of knowledge about this Du`a', but found that none have heard of it or know its Sanad.

After traveling from the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) to America, I met a benevolent person, who recommended this Du`a' and entrusted me with a hundred copies of it to distribute among the Muslims living there. However, I did not carry out his request because I suspect the authenticity and Sanad of the Du`a', and have not been able to find anyone who says it believing in its authenticity. That is why I am enclosing a copy of this Du`a', asking Allah to receive an answer about its Sanad, degree of authenticity, who reported it, and who uses it believing in its authenticity. I hope Allah (the Most High, the All-Powerful) will guide us to what pleases Him. It was reported that the Prophet (peace be upon him) was sitting in his council when Jibril (peace be upon him) came and said, "O Muhammad, your Lord sends you greetings and gives you special salutation and honor. He says to you, 'I would like to give you a present which I have not given to anyone before you or after you.' The Prophet (peace be upon him) said, "What is this present, O my brother Jibril?" The latter answered, "A blessed Du`a'; whoever says it once during their lifetime, writes it, wears it, or carries it, they will have the reward of saying Tasbih (glorification of Allah - may He be Exalted) for nine hundred years, their sins will be forgiven even if they were as much as the foam of the sea, and they will be free from their sins as newborn babies. Whoever wants to see you in their sleep should read it and sleep and they will see you. If a person is sick and this Du`a' is said over them, they will be cured by the Will of Allah (Exalted be He). For the readers of this Du`a', if they are afraid of someone, Allah will save them from their harm; if they are poor, Allah will enrich them from His Bounty; and if they are traveling, they will be safe in their travel. If a person suffers severe pain and writes the Du`a' with musk and saffron in a clean vessel

then drinks it, Allah will cure them from this sickness. If it is written on a paper and placed in the shroud of a dead person, that person will respond to the questions in the grave easily, will be saved from the punishment in the grave, and Allah will resurrect them on the Day of Resurrection with a thousand angels carrying them to the Sirat (the bridge over the Fire). If something is stolen or lost from a person, let them perform Wudu' (ablution), offer two Rak`ahs (units of Prayer), recite in each Rak`ah Surah Al-Fatihah and Al-Iklas and after concluding the Salah (Prayer) read this Du`a', Allah (Exalted be He) will then restore the lost or stolen thing. If they are illiterate, they should place the Du`a' between their hands and say, 'O Allah! By the right of this Du`a',

restore to me my lost thing and fulfill my need' and then mention their need. Whoever reads it once during their lifetime, the angels will hear them and ask Allah to forgive them." It was reported from the Prophet (peace be upon him) that he stated, "Whoever reads this Du`a' and underestimates it and does not believe in it, I have nothing to do with them; and whoever refrains from distributing it among the Muslims, Allah will punish them severely on the Day of Resurrection." Also, the Prophet (peace be upon him) used to recite this Du`a' whenever he wanted to fulfill a need or intended war. Whoever suspects this Du`a' might be harmed. Abu Bakr Al-Siddiq (may Allah be pleased with him) said about this Du`a': "The Prophet (peace be upon him) advised us to memorize this Du`a' so that we would see him in our sleep when we read it." `Umar ibn Al-Khattab (may Allah be pleased with him) said, "The blessing of this Du`a' led to the spread of Islam." `Uthman (may Allah be pleased with him) said, "I memorized the Qur'an by the blessing of this Du`a'." `Ali ibn Abu Talib (may

Allah be pleased with him) said, "Whoever memorizes this Du`a' will have a face shining as a full moon on the Day of Resurrection and will enter Jannah (Paradise) without being called to account." Al-Hasan Al-Basri (may Allah be pleased with him) said, "The Prophet (peace be upon him) stated that this Du`a' gives merits and rewards that none can count save Allah (Exalted be He). Whoever reads this Du`a' once during their lifetime, Allah will send one hundred thousand angels when they are being lowered to the grave; each angel will carry a dish of light full of whatever they desire. The angels will say: O Servant of Allah! Do not be afraid, we will be with you until the Day of Resurrection and your grave will be one of the gardens of Jannah. Allah (Exalted be He) states: I feel shy to punish whoever reads this Du`a' and carries it to their grave." Jibril (peace be upon him) said, "This Du`a' was written on the corners of the `Arsh (Allah's Throne) five hundred years before creating the world. Whoever believes in this Du`a' and reads it, whether at the beginning, middle, or end of the month, Allah (Exalted be He) will create seventy thousand angels under the `Arsh. Each angel will have a tongue speaking a different language, and all of them will continue to glorify Allah and ask forgiveness for the reader of this Du`a'. Whoever reads this Du`a' over the shroud of a dead person, Allah (Exalted be He) will send seventy thousand angels carrying cups of light in their hands. The cups will be full of four colors of the drink in Jannah; and there will be a paper on each cup sealed and written on it: A present from Allah (Exalted be He) to so and so, the reader of this Du`a'. The Messenger of Allah (peace be upon him) said: O brother Jibril! Would my Ummah (nation) have all these rewards?

Jibril (peace be upon him) said: And even more. O Muhammad! Whoever reads this Du`a' once in their lifetime will have rewards equivalent to those of the Awliya' (pious people), ascetics, worshippers, as well as those who are patient, grateful, and beg Allah's Forgiveness."

He meant this following blessed Du`a':

In the Name of Allah, the Most Gracious, the Most Merciful

In the Name of Allah, the Light. In the Name of Allah, Light upon Light. Praise is due to Allah, the Planner of affairs. Praise is due to Allah Who created light, and talked to Musa (Moses) on Al-Tur Mountain. Praise is due to Allah Who is spoken of with respect, and Who is famous for His Honor, and Who deserves thanks both in happiness and sorrow. Praise is due to Allah Who created the heavens and the earth and made the darkness

and the light. Then those who disbelieve equate [others] with their Lord. Kaf- Ha-Ya-'Ain-Sad. Ha-Mim. 'Ain-Sin-Qaf. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). O Ever-Living! O Self-Subsisting and Supporter of all! I seek Your help. Allah is most Gracious and Kind to His Slaves. He gives provisions to whom He wills. And He is the All-Powerful, the All-Mighty. O Self-Sufficient, Who is Free of all needs by Your Power over everything! Forgive me all my sins, and do not call me to account for anything, You are the Omnipotent. In Your Hand is the good. Verily, You are Able to do all things. Glorified be Allah; praise is due to Allah, there is no deity but Allah, Allah is the Greatest, and there is neither might nor power except with Allah, the Most High, the Most Great. By Your Mercy, O Most Merciful!

A: This Du`a', which is mentioned in the question, is mubtada' (innovated).

Regarding encouragement to circulate it and the promises given as consequences for saying and circulating it, they are all false promises. In fact, this Du`a' should be rejected and its circulation should be prevented. And Allah knows best!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16110

Q: Your Honor, would you please examine the paper attached to this letter and explain how correct the following invocations are and whether they were reported from the Messenger (peace be upon him)? In fact, a female teacher who wrote this paper wanted to share a good deed with her colleagues hoping for reward from Allah. The text reads: "It gives the administration pleasure to share this invocation with its staff to be read every night in the blessed month of Ramadan after Fajr (Dawn) Prayer. We wish you all success!

1- Reciting Surah (Qur'anic chapter) Al-Fatihah one time.

2- Reciting Surah Al-Nas one time.

3- Reciting Surah Al-Falaq one time.

4- Reciting Surah Al-Ikhlas one hundred times.

5- Reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) one time.

6- Then the following supplication:

O Allah! The One Who reminds people of favors and is not to be reminded; Possessor of Majesty and Honor; Bestower of favors and blessings! O Allah! I supplicate to You by Your greatest Manifestation on this night of this blessed month of Ramadan and by virtue of my recitation of the Qur'an to remove covert and overt afflictions, plague, difficulties and diseases from us with whatever and however You will. Indeed, You are over every thing Competent.

O Allah! I supplicate to You by Your bounty and by virtue of the secret of Your Prophet Muhammad and the secret between You and him that You safeguard us from every oppressor, dissolute and stubborn envier.

O Allah! Do not give authority over us to one who does not fear you, nor will he be merciful with us.

O Allah! Remove covert and overt afflictions, plague and ordeals from us with whatever and however You will. Indeed, You are over all things Competent. Facilitate for us every difficult matter and grant us victory over the unjust people by virtue of 'Subhana Allah' (glory be to Allah), 'Al-hamdu lillah' (praise be to Allah), Allahu Akbar (Allah is the Greatest), 'La Ilaha Illa Allah' (there is no god but Allah), and 'la hawla wa la quwwata Illa billah Al-`Aly al-`Azhim' (there is no might and no strength but in Allah, the High, the Greatest). I supplicate to You by the key of the secrets of Al-Fatihah on behalf of the soul of the Noble Prophet, his virtuous wives as well as the souls of his household and all his Companions. Then, Al-Fatihah is to be recited in its entirety. We hope that Your Honor will verify the soundness of these supplications

so that your answer will help the colleagues of this woman and convince her and stop circulating this paper. May Allah bless you, enable you to do good deeds, and grant you a good end!

A: A Muslim's deeds must be entirely in compliance with the Sunnah of the Prophet (peace be upon him); however, many of the supplications mentioned above include matters that are Bid`ah (innovation in Isalm). The acts of Bid`ah in this supplication include, reading Surah Al-Iklas one hundred times, supplicating Allah by virtue of the secret of the Prophet and the secret between Allah and His Prophet, and other matters of Bid`ah. Therefore, it is not permissible for a Muslim to supplicate Allah in the manner mentioned in this letter. Moreover, specifying a particular supplication for every night in Ramadan is not of the Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 16127

Q 5: Is it permissible for the Imam (the one who leads congregational Prayer) to make Du`a' (supplication) for the Ma'mums (persons being led by an Imam in Prayer) after any Salah (Prayer) as they respond by saying "Amen" while the Imam is sitting in the mihrab?

A: the Du`a' of the Imam after Salah and the Ma'mums' saying "Amen" is a Bid`ah (innovation in religion). Each person should make Du`a' individually without raising their voices or

(Part No. 2; Page No. 227)

hands.

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The second question of Fatwa no. 16405

Q 2: The Messenger of Allah (peace be upon him) said: (Every innovated act is Bid`ah (innovation in Islam) and every Bid`ah is deviance and every deviance is in Hell.) **Is the act of `Umar ibn Al-Khattab (may Allah be pleased with him) when he gathered people to offer Salah Al-Tarawih (voluntary night prayer) in Ramadan behind one Imam a type of good Bid`ah? Is there a good and a bad Bid`ah?**

A: The act of `Umar gathering people to perform Salah behind one Imam is an extension to the Prophet's Sunnah. The Prophet (peace be upon him) did so during Ramadan when he offered Salah and people followed him, then in the second and the third night their number increased. The Prophet did not come out on the fourth night for fear that it would become obligatory on the Muslims. However, when the Prophet (peace be upon him) passed away, and with him the fear of this Salah becoming obligatory on the Muslims, `Umar (may Allah be pleased with him) decided to gather the people to offer Salah behind one Imam and revive this Sunnah. As for his saying "It is a fine Bid`ah" i.e. to revive Salah Al-Tarawih which the Prophet (peace be upon him) performed, this does not mean it was an innovation in Islam.

(Part No. 2; Page No. 228)

Scholars explain that Bid`ah in this context has a linguistic meaning which differs when used in legal terminology.

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Fatwa no. 17339

Q: I found a photocopied paper claiming that Lady Rab`ah Al-`Adawiyyah used to say this Du`a' (supplication): "O Allah, if You know I worship you out of my desire for Your Jannah (Paradise), deprive me of it. If You know I worship You for fear of Your Hell-fire, torment me in it;" Is this saying permissible in Islam? What is the ruling on whoever says this Du`a'?

A: This Du`a' was not reported by the Prophet (peace be upon him) or any of his Companions (may Allah be pleased with them). It is just a famous Du`a' reported by Sufis; it is considered an aggressive Du`a', for it contradicts the Nas (Islamic text from the Qur'an or the Sunnah), such as His Saying (Exalted be He): ﴾Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)?﴿ He (Glorified be He) said about the prophets and righteous people:

﴾Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.﴿ Allah (Exalted be He) has created Jannah and promised it to the pious; He has also created Hell-fire and promised it to the Kafirs (disbelievers). He informed us of the blessings of Jannah and the torment of Hell-fire, to encourage and admonish His servants. Therefore, the Du`a' in question should be abandoned.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 16964

Q: Many people believe in superstitions, Bid`ah (innovations in religion) and live in the gloom of ignorance. Some of them come to perform Hajj and recite the following Du`a' (supplication) after offering Tawaf (circumambulation around the Ka`bah) and visiting Al-Madinah Al-Munawarah. Some scholars say that this Du`a' is an act of shirk (associating others in worship with Allah) and Kufr (disbelief), and Allah knows best. We hope that you would provide us with the correct answer. May Allah bless you in the worldly life and the Hereafter.

The text of the Du`a' is as follows: "(O Allah) Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous by Your Mercy, O Most Merciful of those who show mercy.

(Part No. 2; Page No. 230)

We are your delegate and visitors, O Messenger of Allah. We have come to fulfill your right, be blessed by visiting you, and seek the intercession for what has burdened our shoulders and darkened our hearts, for there is no intercessor for us but you, and there is no hope for us except at your door, so seek forgiveness for us, intercede for us before your Lord and ask of Him to answer all our demands and to gather us with His righteous servants, scholars and workers. O Allah, I ask of and turn to You by the support of Your Prophet; our master Muhammad, the Prophet of mercy. O Messenger of Allah, I turn to my Lord by you to meet my need, O Allah accept his intercession for me, and peace and blessings be upon the best of his creatures our master Muhammad, his family and all his Companions".

A: This Du`a' denotes a great deal of ignorance, and whoever recites it will fall into serious trouble, for the Shirk and Bid`ah-related words included. Therefore, you should abandon this Du`a' or any similar invented Ad`iyah (plural of Du`a'). Moreover, it is impermissible to recite this Du`a' either after offering the Tawaf or visiting (the Prophet's Masjid) or any thing else. The Prophet (peace be upon him) taught his Ummah (nation) the etiquette of making Du`a', thereby blocking the means to Shirk and Bid`ah, and this surely suffices whoever Allah (Exalted be He) has guided to abide by the course of the Prophet (peace be upon him) and to adhere to the purified Shari`ah (Islamic Law). Yet, intercession was asked from the Messenger (peace be upon him) during his worldly life, and will also be requested on the Day of Resurrection when the believer will ask him to do so. However, doing this after his death or before resurrection is impermissible; rather it is an act of Shirk, and Allah knows best.

(Part No. 2; Page No. 231)

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Fatwa no. 18744

Q: In Egypt, some religiously committed young people recite a Wird (portion of Qur'an recited with consistency) named "Wird Al-rabtah". The Wird is recited in the following manner: The young man recites the following Ayah (Qur'anic verse) (Say (O Muhammad صلى الله عليه وسلم): "O Allâh! Possessor of the kingdom) **pauses for a while during which he visualizes the image of a knowledge seeker, caller to Islam or a scholar he loves and then says: "O Allah! If You know that these hearts are united in Your love and have met for the purpose of calling to Islam, strengthen our unity, make our love permanent, guide us, open our breasts by means of an increase of faith, putting our trust in Allah well, help us know You and grant us the honor of dying as martyrs for Your cause for You are the protector, and Excellent is the helper." This Wird is recited immediately after reciting Adhkar (invocations and Remembrances said at certain times on a regular basis) of the day and night. They see that one of the rights of brotherhood in Allah is to recite this Wird. We explained to them that there is no evidence that affirms this act and that reciting it regularly, especially along with these prescribed Adhkar, comes under the heading of Bid`ah. Rather, they claim that this Wird contains no sin nor causes severing the ties of kinship, but it is recited as a way of supplicating for one's brother in his absence.**

Please tell us the ruling on reciting this Wird regularly, may Allah reward you with the best!

A: Reciting this Wird is baseless and counts as Bid`ah. It should be abandoned as the Prophet (peace be upon him) said, (Whoever introduces in our matter i.e. religion, something that does not belong to it, will be rejected.) Furthermore, it is impermissible to visualize an image of an absent person as it counts as a satanic act. Satan takes the form of the person whose image is visualized to distract them from religious matters. Therefore, this act must be discontinued and prohibited. And Allah knows best.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The eleventh question of Fatwa no. 18762

Q: We have a Mushaf (copy of the Qur'an) at the administration of Education in Shaqra', and on the back cover page of the Mushaf there is a supplication which reads as follows: 'O Allah, send the reward of what we have recited to the soul of Muhammad (peace be upon him) and other souls'. According to what has been mentioned on P. 524 attached with these questions, and according to what some people in our administration say, it is not permissible to give the reward of recitation to the souls of the dead. Please advise; should we use it or not and only read the supplication for the reciter without the souls of the dead?

A: It is not permissible to use these words either at the end of

recitation or in any act, because it is not authentically reported from the Prophet (peace be upon him). It is an innovated supplication and the Prophet (peace be upon him) stated: ﴿Whoever performs any act for which there is no sanction from our behalf, it is to be rejected.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18785

Q: There is an attached paper including a Du`a' (supplication), which is distributed by some people. We hope you will look at its contents and indicate whether they are authentic or not, may Allah preserve you!

Bismillah is our door; Tabarak is our walls; Ya-sin is our ceiling; Kaf- Ha-Ya-'Ain-Sad is our sufficient mean; and Ha-Mim 'Ain-Sin-Qaf is our means of protection. Allah will suffice you against them. And He is the All-Hearer, the All-Knower. The curtain of the `Arsh (Allah's Throne) is let down on us and the Eye of Allah is looking to us. By the Power of Allah, we will not be defeated. And Allah encompasses them from behind! Nay! This is a Glorious Qur'an. Allah is the Best Protector and He is the Most Merciful of those who show mercy!

In the Name of Allah, the Most Gracious, the Most Merciful. Say (O Muhammad peace be upon him): "He is Allah, (the) One." There is none comparable to Him. Let not those who show no mercy rule over us. Do not make us in need of anyone, and spare us from needing anyone, by the merit of (In the Name of Allah, the Most Gracious, the Most Merciful). Say (O Muhammad peace be upon him): "He is Allah, (the) One." O Allah! Spare me from what upsets me from the affairs of the world and Din (faith).

(Part No. 2; Page No. 234)

Glory to Allah, the Eternal. Glory to Allah, the One and the Only. Glory is due to Allah, the Independent and the Everlasting. Glory is due to Allah Who has never had a spouse or a son, Who raised the heavens without any pillars, and Who expanded the earth on water. Glory to Allah Who created the creation and knows its exact number. Glory to Allah Who distributed provisions and forgotten none. Glory to Allah Who begets not, nor was He begotten. And there is none co-equal or comparable to Him. Do not make us in need of anyone and let not those who show no mercy rule over us by the merit of (In the Name of Allah, the Most Gracious, the Most Merciful). Say (O Muhammad peace be upon him): "He is Allah, (the) One.

A: The wording of the stated Du`a' is not Mashru` (Islamically approved) and has no origin. Thus, it should not be said as Du`a' because there is no evidence supporting it, neither from the Qur'an nor the Sunnah (whatever is reported from the Prophet). Moreover, it includes some phrases which oppose the `Aqidah (belief), such as saying: Bismillah (In the Name of Allah) is our door; Tabarak is our walls; Ya-sin is our ceiling, Kaf- Ha-Ya-'Ain-Sad is our sufficient tool, and Ha-Mim. 'Ain-Sin-Qaf is our protective tool... The curtain of the `Arsh is let down on us.

Muslims are required to recite Du`a' which are Mashru` and taken from the Qur'an and the Sunnah, and which were stated by the Salaf (righteous predecessors) in their books, such as the books entitled "Al-Adhkar" by Al-Nawawi (may Allah have mercy on him), "Al-Wabil Al-Sayyib" by Ibn Al-Qayyim (may Allah have mercy on him), and "Tuhfat Al-Akhyar" by his Eminence, Sheikh `Abdul-`Aziz ibn Baz (may Allah protect him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 15856

Q 1: I would like to know the ruling on these sayings which many people use: "O Face of Allah! O Allah's Wrath! O Allah's Honor! O the Path of Allah and Muhammad, the Messenger of Allah!" Also, if they go to visit a sick person and find that the patient has a fever, they put their hands on the patient's head and say: O Messenger of Allah!

A: It is not permissible to supplicate to one of Allah's Attributes, like saying "O Face of Allah". Rather, Allah (Glorified and Exalted be He) should be supplicated and besought with His Names and Attributes, such as by saying: "O the Merciful! Have mercy on me!" or "O the All-Forgiving! Forgive me!" It is not permissible to say "O Face of Allah!", "O Allah's Wrath" and the like because we do not supplicate to the adjectives but to the One being described by these adjectives, Who is Allah (Glorified and Exalted be He). Moreover, it is not permissible to visit a sick person and put the hand on their head, saying "O Messenger of Allah", because this saying entails major Shirk (associating others with Allah in His Divinity or worship) since it denotes supplicating to someone other than Allah.

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The third question of Fatwa no. 16483

Q 3: is it permissible for us to supplicate to Allah with names other than those mentioned in the Qur'an, such as the English word "God", which they consider as the translation of the word Allah?

(Part No. 2; Page No. 236)

A: Allah (Exalted be He) said: (And (all) the Most Beautiful Names belong to Allâh, so call on Him by them) Accordingly, Allah is to be supplicated with His established Names and Attributed mentioned in the Qur'an, and neglecting any others of which there was no solid evidence either in the Qur'an or the Sunnah. It is even preferable; rather Wajib (obligatory), to use the Arabic word if possible, because it is the language of the Qur'an and the Sunnah. However, if this is not within ability, it may be said in the language spoken by the said person, for Allah (Exalted be He) says: (Allâh burdens not a person beyond his scope.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12244

Q: What is the ruling on some people who say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") after Salah loudly and collectively?

A: saying Takbir collectively after congregational prayer or at other times is impermissible as it is an act of Bid`ah (innovation in religion). It is permissible to remember Allah (Glorified and Exalted be He) sub-vocally and each on his own

(Part No. 2; Page No. 237)

by Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), reciting Qur'an, and Istighfar (seeking forgiveness from Allah) acting upon the saying of Allah (Exalted be He): ﴾O you who believe! Remember Allâh with much remembrance.﴿ ﴾And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].﴿ and ﴾Therefore remember Me (by praying, glorifying), I will remember you﴿ It is acting according to what the Messenger (peace be upon him) encouraged by his saying: ﴾"Saying: 'Subhan Allah [Glory be to Allah]', 'Alhamdu lillah [All praise is due to Allah]', 'La ilaha illa Allah [There is no god except Allah])', and 'Allahu Akbar [Allah is the Greatest]' is dearer to me than anything over which the sun rises.﴿ (Related by Muslim). He (peace be upon him) also said: ﴾"Whoever says, 'Subhan Allah wa bihamdihi (All praise and glory are due to Allah)' one hundred times, will have his sins forgiven even if they were like the foam of the sea".﴿ (Related by Muslim and Al-Tirmidhy and the wordings are by him). This is following the guidance of the Salaf (righteous predecessors) as it was not reported from them that they used to make Dhikr (Remembrance of Allah) collectively. This is what the Mubtadi` (people who introduce innovations in religion) do. Dhikr (Remembrance of Allah) is an act of worship and the basic ruling regarding it is Tawqifiy (bound by a religious text and not amenable to personal opinion). The Prophet (peace be upon him) warned us against

(Part No. 2; Page No. 238)

innovation in religion when he said: ﴾"Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and third questions of Fatwa no. 16098

Q: What is the ruling regarding performing collective Dhikr (Remembrance of Allah) inside the Masjid (Mosque) while standing and swaying from side to side and turning the lights off? And is it permissible to remember Allah with repeated mentioning of the proper Name saying (Allah - Hayy (Ever-Living) - Qayyum (Self-Subsisting) - Qahhar (the Subduer))? Are there any reported Hadiths in this regard?

A: Collective Dhikr in unison is Bid`ah (innovation in religion), whether done in the Masjid or other place and in the presence of lights or not, because it has never been reported that the Prophet (peace be upon him) made Dhikr in this manner. He (peace be upon him) said: (He who did any act for which there is no sanction from our behalf, that is to be rejected.) Likewise, making Dhikr through the Proper Name of Allah is also a Bid`ah and not an authentic way of making Dhikr, because it does not convey a meaningful supplication.

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Q 3: Are these supplications reported from the Prophet (peace be upon him):

A- O Allah, invoke Your peace and blessings on our master Muhammad and his family equal to the perfection of Allah and befitting His perfection.

(Part No. 2; Page No. 239)

B- O Allah, invoke Your peace and blessings on our master Muhammad and his family, the opener of what is closed, the seal of the previous (prophets or revelations), who supported the truth with the truth and the guided to the straight path. O Allah, invoke Your peace and blessings on him and his Family in proportion to his status and great rank.

C- O Allah, invoke Your peace and blessings on our master Muhammad, the compassionate, the merciful, the great creation, on his family and his Companions.

D- O Allah, invoke peace and blessing on our master Muhammad, the self-enlightening and the great secret in Names and Attributes (of Allah).

E- O Allah, invoke peace and blessing on our master Muhammad, the hero of all heros?

A: These supplications are innovated and were not reported from the Prophet (peace be upon him). Allah (Exalted be He) commanded us to invoke peace and blessings on the Prophet (peace be upon him) in His statement: ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴾ the Prophet (peace be upon him) explained how to invoke peace and blessings on him in the authentic Hadiths. It is a Sunnah to act according to them and avoid Bid`ah (religious innovations) which people introduce. We advise that you read the book of

(Part No. 2; Page No. 240)

"Jala' Al-Afham Fi Al-Salah wa Al-Salam `Ala Khair Al-Anam" by Ibn Al-Qayyim (may Allah be merciful with him) where he elaborated on this topic.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 16816

Q 1: In the southern towns, we recite the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in the Masjid (mosque) on `Eid as follows: Allahu Akbar, Allahu Akbar, Allahu Akbar, Kabiran, wa al-hamdu lil lahi kathiran, wa Subhana Allahi bukratan wa asilan, La Ilaha Illa Allah wahdu, Sadaq wa`du, wa `Aza Junduh, wa Nasra `Abdu, wa Hazam Al-Ahzaba wahdu, laa ilaaha ill-Allah, wa la N`budu illa-Iyah, Mukhlseen lahu Al-Din wa law Kariha Al-Kafroon, laa ilaaha ill-Allah, Allahu Akbar, Wali-l-Lahi-l-Hamd (Allah is the Greatest (thrice), there is no deity but Allah, and all Praise be to Allah in abundance. Glory be to Allah, morning and evening. He fulfilled His promise, granted victory to His slave and defeated the confederates Alone. We are sincere in Faith and devotion to Him, although the disbelievers detest it.) This Takbir is recited aloud in unison until the call to commence Salat (Prayer) is made. However, the Imam stated that reciting Takbir in unison is impermissible and is a Bid`ah (innovation in religion)? What is the ruling on this form of Takbir?

A: Reciting Takbir is Mashru` (Islamically acceptable) on the night and on the day of `Eid-ul-Fitr (the Festival of Breaking the Fast) before and after Salah until the end of Khutbah (sermon). It is also recommended during the first ten days of Dhul-Hijjah and Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). The Sunnah is for each Muslim to recite it individually, but reciting it aloud as a group

(Part No. 2; Page No. 241)

is a Bid`ah. It was authentically narrated that the Prophet (peace be upon him) stated: (Whoever performs any act for which there is no sanction from our behalf, it is to be rejected.)

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The second question of Fatwa no. 16396

Q 2: During the fast of Ramadan, we recite the following Du`a' (supplication) after Zhuhr (Noon), `Asr (Afternoon), Fajr (Dawn) or any obligatory Prayer, especially after finishing the Salah (prayer): "I bear witness that there is no Deity except Allah, I seek Allah's forgiveness, we ask you Jannah and seek refuge in You from Hellfire" (Three times). We also say: "O Allah you are Most Forgiving, Most Generous, loves to forgive, so forgive us O Most Generous" (Three times). Then: "Glory and Praise be to You Allah". However, modern scholars have declared that it is impermissible to make any Du`a' either in groups or out loud; rather, a person should offer Du`a' to themselves inaudibly.

A: making Du`a' in a group after the Salah (prayer) is an act of Bid`ah that has no basis in Shari`ah (Islamic Law), but it is permissible for one to recite Dhikr (Remembrance of Allah) and authentic Du`a' after offering Taslim (salutation of peace ending the Prayer) quietly to oneself, and Allah knows best.

(Part No. 2; Page No. 242)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19772

Q 1: A group of people in Sudan form a circle for the recitation of the Qur'an in the Masjid (Mosque) every day after Fajr (Dawn) Prayer, and after they finish, a particular man raises his hands to supplicate and we do the same thing and say amen. Is this permissible or not?

A: Collective supplication after the circle formed for recitation of the Qur'an is over is an act of Bid`ah (innovation in religion) that must be avoided. There is no harm in a Muslim supplicating to Allah for himself individually after finishing his recitation of the Qur'an, or in any state, since supplication to Allah is an act of worship which is required all the time, particularly after the end of another act of worship.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Mawlid

The second question of Fatwa no. 17858

Q 2: I understand what confirms the impermissibility of celebrating the Mawlid (the Prophet's birthday) (peace be upon him); however, I was astonished when I read a book entitled 'Al-Islam Wa Al-Sha`a'r Al-Dyniyyah' (Islam and Religious Celebrations) by Muhammad Mukhtar Tiyam, specifically Ch. 4, p. no. 44. It states that Al-Imam Al-Shafi`y used to celebrate the Mawlid of the Prophet (peace be upon him).

A: As you know, may Allah bless you, celebrating the so-called Mawlid is a forbidden Bid`ah (innovation in religion), that was not practiced by Salaf (righteous predecessors) nor the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad). Attributing such a claim to Al-Shafi`y is a lie, for this Bid`ah was innovated in the year four hundred after the Hijrah (Prophet's migration to Madinah) in the age of the Fatimid State, and Al-Imam Al-Shafi`y (may Allah be merciful with him) died 204 A.H.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 16099

Q 2: Some Islamic institutions celebrate the Mawlid (the Prophet's birthday).

(Part No. 2; Page No. 244)

Did the Prophet (peace be upon him) do this, or did he order this to be done after his death?

A: Celebrating the occasion of the Mawlid is a forbidden Bid`ah (innovation in religion), for there is no evidence from the Qur'an or the Sunnah to support this act. It was not practiced by any of the four Rightly-Guided Caliphs. Moreover, the Prophet (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ He (peace be upon him) also said: ﴾Adhere to my Sunnah (way) and the Sunnah of the righteous, Rightly-guided Caliphs; hold fast to it and bite onto it with your molars (i.e. cling firmly to it). Beware of newly-invented matters (in religion), for every newly-invented matter is a Bid'ah, and every Bid'ah is a Dalalah (deviation from the right).﴿

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Invoking Allah's peace and blessings upon the Messenger (peace be upon him)

Fatwa no. 20591

Q: In my country, Mozambique, some Muslims want to assign the time after `Isha' (Night) Prayer each Thursday for asking allah to confer peace and blessings upon the Prophet (peace be upon him) in congregation. Is this Mashru` (Islamically acceptable)?

A: invoking peace and blessings on the Prophet (peace be upon him) is Mashru`, recommended, and greatly rewarded. However, it must be done in the prescribed manner. Assigning a certain time or manner of doing this without evidence is a forbidden Bid`ah (innovation in Islam). Accordingly, assigning the time after `Isha' Prayer or offering it in congregation is a forbidden Bid`ah. The prophet (peace be upon him) said: ﴾Every novelty is Bid`ah, and every Bid`ah leads to misguidance.﴿ He (peace be upon him) also stated: ﴾Whoever performs any act for which there is no sanction from our behalf, it is to be rejected﴿ Reported by Muslim in his Sahih on the authority of `Aishah (may Allah be pleased with her). In another wording, the Prophet (peace be upon him) stated, ﴾Whoever introduces something into this matter of ours (Islam) that is not of it, will be rejected.﴿ (Agreed upon by Imams Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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(Part No. 2; Page No. 246)

Fatwa no. 18262

Q: I was given a book entitled Majmu` Latif as a gift. The book contains a Hizb (a 60th portion of the Qur'an) for Friday and the Surahs (Qur'anic chapters) of Al-Ikhlas, Al-Falaq, Al-Nas, Al-Kahf, Yasin and Tabarak. It invokes Allah's peace and blessings upon the Prophet (peace be upon him) in an excessive way. It claims that one can offer peace and blessings upon the Prophet (peace be upon him) in a manner that equals the reward of Hajj. It reads: "O Allah, confer peace and blessing upon Muhammad as many times as the birds flap their wings and as the Jinn (creatures created from fire) and devils fly, from the day You created the world till the Day of Resurrection. O Allah, confer peace and blessing upon Muhammad when the night covers and when the day appears in brightness." Is it permissible to take from this book? Was this supplication reported by the Messenger (peace be upon him)?

A: the authentic manner of offering peace and blessing upon the Prophet (peace be upon him) was reported in the Hadith Sahih (authentic Hadith): (O Allah, confer peace and blessings upon Muhammad and the members of his household as you did confer upon Ibrahim and the members of Ibrahim's household. Grant favors to Muhammad and the members of his household as you did grant favors to Ibrahim and the members of the household of Ibrahim. You are indeed Praiseworthy and Glorious") If one only says, 'O Allah! Bless our Prophet Muhammad, it is sufficient. And Allah's Statement (Exalted be He): (O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).)

(Part No. 2; Page No. 247)

As for the book in question, we do not recommend you to rely upon it, since it is unknown and the way of conferring peace mentioned in it is not prescribed, nor reported from the Salaf (righteous predecessors). Moreover, what is prescribed by Allah is sufficient.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 18068

Q 3: is there a specific Salah (Prayer) that enables one to see the Messenger (peace be upon him) in a dream, and how should it be performed?

A: This has no basis in Islam. A Muslim should diligently seek Islamic knowledge from the trusted scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and keep away from the evil scholars who are innovators of Bid`ah (innovation in Islam) and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 20280

Q 2: it is claimed that whoever wishes to see the Messenger (peace be upon him) in a dream should offer Salah (Prayer) of four Rak`ahs (units of Prayer), and recite in each Rak`ah Surah Al-Ikhlas one hundred times; is this correct?

A: This is not sound; rather, it is Batil (null and void) and utterly baseless.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The first question of Fatwa no. 17371

Q 1: some Muslims gather after every salah (prayer) to send peace and blessings upon the Prophet (peace be upon him). One of them will say: "O Allah, convey Your Blessings on Muhammad and his family", thereupon, the group replies, "Peace and blessings be upon him". The sheikh again says, "O Allah convey Your blessings upon Muhammad and his family", and they repeat it again. Afterwards, all of them recite in unison, "O Allah, convey Your Peace and Blessings on our master and Prophet Muhammad, his family, Praise be to Allah, the Lord of all worlds". The sheikh then recites for them other supplications. When I tell them that this is an act of Bid`ah, they accuse me of not

(Part No. 2; Page No. 249)

loving the Prophet (peace be upon him). These people offer prayers with us in our Masjids (mosques), therefore, we would like you to clarify whether this act is permissible or not.

A: Sending peace upon the Prophet (peace be upon him) is permissible and desirable, for Allah says, ﴾O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴿ The Prophet (peace be upon him) said, "Whoever sends blessings upon me once, Allah will bless them ten times".

However, doing this in a group was never practiced by the Salaf (righteous predecessors) of this Ummah (community), which indicates that it is an innovation. It is authentically proven that the Prophet (peace be upon him) said: "Whoever introduces into this affair of ours something that is not of it, it is to be rejected".

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17501

Q: I have some questions about the paper I sent to you in order to know the correct answer, so that I do not

(Part No. 2; Page No. 250)

carry out its contents incorrectly. Someone gifted me this paper that no one knows anything about. The text of the paper reads: "O Allah! Send Your peace and blessings upon our master Muhammad who is master of the obedient people; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the repentant; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the grateful; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the righteous; O Allah! Send Your peace and blessings upon our master Muhammad who is master of those who bow [to Allah]; O Allah! Send Your peace and blessings upon our master Muhammad who is master of those who prostrate [to Allah]; O Allah! Send Your peace and blessings upon our master Muhammad who is master of those who stand long in prayer; O Allah! Send Your peace and blessings upon our master Muhammad who is master of those who perform prayers in a sitting position; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the pious; O Allah! Send Your peace and blessings upon our master Muhammad who is master of those who seek Allah's forgiveness; O Allah! Send Your peace and blessings upon our master Muhammad who is master of those who regret their sins; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the thankful; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the chaste people; O Allah! Send Your peace and blessings upon our master Muhammad who is master of those who remember Allah; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the wise; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the generous; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the honorable; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the warners; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the bearers of glad tidings; O Allah! Send Your peace and blessings upon our master Muhammad

(Part No. 2; Page No. 251)

who is master of the kind people; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the prophets; O Allah! Send Your peace and blessings upon our master Muhammad who is master of all beings; O Allah! Send Your peace and blessings upon our master Muhammad, the upright and pure Prophet; O Allah! Send Your peace and blessings upon our master Muhammad Al-Qurashi Al-Hashimi; O Allah! Send Your peace and blessings upon our master Muhammad, the Arab Prophet who will be honored on the Day of Resurrection; O Allah! Send Your peace and blessings upon our master Muhammad who is master of the people of Paradise; O Allah! Send Your

peace and blessings upon our master Muhammad the owner of the station of praise and glory; O Allah! Send Your peace and blessings upon our master Muhammad the follower of the straight Path; O Allah! Send Your peace and blessings upon our master Muhammad, the best of the creation; O Allah! Send Your peace and blessings upon our master Muhammad, all prophets and messengers, all favored Angels; all righteous slaves of Allah in the heavens and on earth and all of us by virtue of Your Mercy. Indeed, You are the Most Merciful. May Allah's peace and blessings be upon our master Muhammad, his family and Companions!

Whoever says this supplication once in a lifetime or every month or every Friday, Allah will admit him to Paradise without reckoning; whoever writes it down and attaches it to themselves, Allah will protect them from the evil of what they fear; whoever holds it in their hand and dies, it will stand as witness for them on the Day of Resurrection and Allah will appoint for them Angels to protect them from the horrors and difficulties. The Prophet (peace be upon him) stated: "One day,

I was performing Salah (prayer) behind the Station [of Ibrahim], and when I finished, I supplicated to Allah (Glorified and Exalted be He) and sought forgiveness for my Ummah, as Allah is oft-Forgiving, oft-Merciful. Then, Jibril (Gabriel) (peace be upon him) descended and I said: "O Jibril! You are a beloved Angel to me and my Ummah, so teach me something that will be a cause of reward and mercy for my Ummah after me." Jibril (peace be upon him) said: "No Muslim recites this supplication once during his lifetime except that he will come on the Day of Resurrection with his face illuminated like a full moon. Upon that people will wonder and say this man is either a prophet or a favored Angel, but they will be informed that this is a servant who recited this supplication once. Jibril (peace be upon him) said: "O Muhammad! No man recites this supplication fifteen times during his lifetime but Allah will gift him a horse whose saddle is made of rubies and it will be said to him, 'O servant of Allah! Today your reward is Paradise near the Prophet (peace be upon him).'" Jibril added: "O Muhammad! This supplication contains the greatest Name of Allah, so whoever recites it will be saved from the greatest horror on the Day of Resurrection and punishment in the grave. If all trees were made pens whose ink equaled the water of all the oceans, jinn and humans will fail to count the reward of this supplication. No man recites this supplication but Allah will give him the reward of four Angels and four prophets.

A: The supplications mentioned in this paper are all formulas

which are Bid`ah (innovation in Islam), and the reward mentioned is fake and has no basis in Allah's Purified Shar` (Law). Therefore, it is not permissible for a Muslim to recite or circulate it through buying, selling, or gifting. A Muslim who comes across this paper containing this supplication must discard it. Indeed, the magnificent Qur'an and Sunnah of the Prophet (peace be upon him) contain authentic supplications which are sufficient for a Muslim, apart from what liars fabricate.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bid'ahs related to certain nights and days

The second and third questions of Fatwa no. 13702

Q 2: It is a custom here that women engage in playful entertainment from the end of Rajab until the middle of Sha'ban. They beat the drums, dance, and sing in a loud voice after 'Isha' (Night) Prayer from 8 to 10 p.m. What is the ruling on this matter?

A: This is a bad custom and they should not be permitted to do so, for the evil and unlawful kind of amusement it involves.

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Q 3: During the month of Muharram, women go to the house of a newly married woman and bring water with them. They wear thick clothes to protect themselves against the cold and splash some of that water over the newly married woman and pour the rest over themselves, including young and old women. They do this every year. When we ask them to give up this action, they say that it is part of their habits and traditions.

A: This habit is an invented practice from Jahiliyyah (pre-Islamic time of ignorance) and it is not permissible for a Muslim to do it since it does not have any origin in Allah's Purified Shar' (Law).

(Part No. 2; Page No. 255)

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The second question of Fatwa no. 11100

Q 2: Every year and on the last Wednesday of the month of Safar, my father slaughters a sheep, and while slaughtering he says: This is a charity for the sake of Allah and to ward off any evil from us. Sometimes, he does not slaughter the sheep himself; rather, he orders one of my brothers to do that. On this very day, my father feels pessimistic so he does not go out and says that this is the day in which the Sahabah (Companions of the Prophet) were defeated, and so on. Is it permissible to eat the meat of that sheep?

A: slaughtering the sheep on the last Wednesday of safar and the Du`a' (supplication) that your father says upon slaughtering has no basis in religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18983

Q: I have a book written by Imam Al-Shathuly entitled Wasiyyat Al-Imam Al-`Arif (the Will of Imam Al-`Arif).

(Part No. 2; Page No. 256)

This book talks about Imam Abu Hurayrah, the narrator of the Hadith of the Prophet (peace be upon him). It handles the Numbered Salah, the Du`a' for the night of the 15th of Sha`ban and the Part of Tawassul. The book contains nonsense and illogical things, and I want to know your opinion on it. May Allah reward you with the best!

A: There is no authentic evidence on the Du`a' to be said at the night of the 15th of Sha`ban. Therefore, doing so as an act of worship is Bid`ah (innovation in religion) which is not permissible to believe in or propagate.

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Fatwa no. 16661

Q: Since my young age, I am accustomed to slaughter a sacrifice, or to put it more accurately, to give its meat away as Sadaqah (voluntary charity) in the month of Sha'ban, on any of its nights? Is there anything wrong in doing so? Please enlighten me, may Allah enlighten you!

A: Sadaqah, especially Sadaqah Jariyah (ongoing charity), is among the greatest acts of obedience that draw us closer to Allah, but on condition that giving Sadaqah is done according to the teachings of Shari'ah (Islamic law). It should be given away from lawfully-gained money and paid into the permissible channels, such as the poor and the needy, or for building a Masjid (mosque) and the like.

(Part No. 2; Page No. 257)

Associating the giving of Sadaqah with a particular time unspecified by the Shari'ah based on a belief of its necessity is impermissible. Consequently, if this Sadaqah is paid during Sha'ban due to a belief in the sacredness of the month or any of its days, it will not be considered among the lawful acts of drawing closer to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15882

Q 1: is delivering a Khutbah (sermon) on Laylat -ul-Qadr (the night of decree) prescribed in Shari`ah (islamic Law)? is it considered an act of Sunnah (supererogatory act of worship following the example of the Prophet)?

2- Is it an act of Sunnah to collect money for celebrating honorable nights such as Laylat-ul-Qadr in Ramadan?

3- Is it a legal tradition to distribute cups of tea among the listeners on such honorable nights?

4- is it an act of Sunnah to distribute money or presents among the speakers on these nights and to invite the servants of the Masjid (mosque) to attend these celebrations?

A: It is impermissible to celebrate Laylat-ul-Qadr or any other night such as the night of the mid of Sha`ban, the night of Mi`raj (ascension to heaven) or the Prophet's birthday, for such acts are innovated Bid`ah (innovations in religion) that were not authentically reported

from the Prophet (peace be upon him) or any of his Companions. He (peace be upon him) said: ﴾Whoever introduces any practice that is not authenticated by me, it is to be rejected﴿ Moreover, it is impermissible to help in holding such celebrations either with money, presents or by distributing cups of tea, it is also impermissible to deliver a khutbah or a lesson on these nights, for this involves approving of and encouraging such acts. Rather, they should be disavowed and abandoned. However, it is permissible to offer Qiyam-ul-Layl (standing for optional Prayer at night) during Ramadan and the last nights of it and to increase the recitation of Qur'an, Dhikr (Remembrance of Allah) and Du`a' (supplication), for the Prophet (peace be upon him) says: ﴾Whoever observes night prayer during Ramadan, out of Iman (faith) and hoping for Allah's Reward, their previous sins will be forgiven﴿ And ﴾Whoever offers night prayers on Laylat-ul-Qadr out of sincere Iman and hoping for Allah's Reward, all their previous sins will be forgiven﴿ `Aishah (may Allah be pleased with her) also said: ﴾As the last ten days of Ramadan started, the Prophet (peace be upon him) used to avoid having intercourse with his wives (to offer worship with more vigor) and pray all night.﴿ , ﴾She also said (may Allah be pleased with her): "O, Prophet of Allah! What should I say when I concur with Laylat Al-Qadr (the Night of Decree)?" He (peace be upon him) said, "Say: O, Allah! You are Most Forgiving, and You love forgiveness, so forgive me"﴿ .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15532

Q: It is a custom in the Gulf countries and the East of the Kingdom to hold the Qurayqa'an Festival before or in the middle of Ramadan. Children knock at the doors while singing and some people give them sweets, nuts, or money. In the past, there was no control over this festival, but in the present time, governments started organizing it in special places and at schools, people celebrate it and not only children, and money is collected for it.

A: the celebration of the fifteenth of Ramadan of Qurayqa'an Festival is a Bid`ah (innovation in religion) that has no origin in Islam, ﴾and every Bid'ah (rejected innovation in religion) is an error.﴿ Therefore, this festival should not be attended and people should be warned against it. It should not be organized at schools or institutions, etc. In Ramadan, after performing all the obligatory acts, people should do their best with regard to Qiyam-ul-Layl (standing for optional Prayer at night), reciting Qur'an, and Du`a' (supplication).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Festivals

Eighth question of Fatwa no. 19504

Q 8: Some schools give gifts to children on the occasions of their birthdays. Is it permissible for Muslim pupils to receive such gifts?

A: Giving and accepting gifts on birthday occasions is an impermissible practice. This is because festivals which are made for birthdays are Haram (prohibited), and whatever practice is based on something Haram is also Haram.

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The sixth question of Fatwa no. 20834

Q 6: What is the ruling on celebrating children's birthdays? Is it true that fasting on this day is better than celebration?

A: celebrating birthdays and fasting on birthdays is a Bid`ah (innovation in religion) which has no origin. Muslims should draw close to Allah by performing the obligatory and supererogatory acts of worship which He enjoined upon them. They should be thankful and grateful to Allah all the time for having a sound body, and feeling secure with regard to

(Part No. 2; Page No. 261)

their lives, money and children.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17779

Q: We would like to ask about a phenomenon that has spread at this time which is the celebration of the twenty fifth birthday, which is sometimes called "The Silver Anniversary", the fiftieth one which is called "The Golden Anniversary", in addition to the seventy fifth which is called "The Diamond Anniversary" and so on. This also happens on some other occasions, such as the openings of some departments, companies or organizations, as they celebrate the mentioned anniversaries, and this is a prevalent phenomenon. However, in this virtuous country and under the protection of the government of Tawhid (belief in the Oneness of Allah/ monotheism), may Allah (Exalted be He) guide it, our scholars amongst Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) tend to fight this Bid`ah (innovation in religion) under the umbrella of the government of Aal-Su`ud. I hope that your Eminence will answer us whether such celebrations are Bid`ah or not, so that we can acquire sure knowledge in this regard.

(Part No. 2; Page No. 262)

A: It is impermissible to hold celebrations, distribute presents and other things on the occasion of a person's birthday, or an opening of a shop, school or a project, for this includes generation of Bid`ah-related feasts in Islam. It also involves resembling the Kuffar (disbelievers) in such acts. Therefore, this act should be abandoned and people should be warned against it.

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Fatwa no. 21203

Q: Some people celebrate Valentine's Day on February 14 by exchanging red roses, dressing in red, and congratulating one another on that day. Some cake shops make heart-shaped cakes in red and draw hearts on them and other shops advertise special items on sale for this day. What is your opinion on:

First: Celebrating this day?

Second: Buying from these stores on this day?

(Part No. 2; Page No. 263)

Third: Shop owners who do not celebrate this day selling gifts to those who do celebrate it?

May Allah reward you with the best.

A: The clear-cut evidence from the Qur'an and Sunnah, upon which the Salaf (righteous predecessors) of this Ummah (nation based on one creed) of this Ummah unanimously agree, confirms that there are only two `Eids (festivals) in Islam: `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice). Any other festival, whether peculiar to a person, a group, an event or stands for any meaning whatever, is an invented festival that is not permissible for Muslims to celebrate, approve of, enjoy, or support in any way, because this is considered to be a transgression of the Boundaries of Allah. Anyone who transgresses the boundaries set by Allah has wronged themselves. If we add to this fabricated festival the fact that it is one of the festivals of the Kafirs (disbelievers), this heaps sin upon sin, because it entails imitating them and is a type of support of them. Allah (Glorified be He) forbids the Mu'mins (believers), in His Ever-Glorious Book, from imitating or supporting the Kafirs. It is authentically reported that the Prophet (peace be upon him) said: ﴿Anyone who imitates a people is one of them.﴾ Valentine's Day falls under this heading, as it is one of the idolatrous Christian festivals. It is not lawful for a Muslim who believes in Allah and the Last Day to celebrate, approve of, or congratulate people on it; it is forbidden to them. Rather, it is obligatory for them to ignore and avoid it, in obedience to Allah and His Messenger and to keep away from that which will arouse Allah's Anger and incur Punishment.

(Part No. 2; Page No. 264)

It is also Haram (prohibited) for Muslims to support this festival or any other forbidden festival by any means, whether by supplying food or drinks; selling, buying, manufacturing, gift-giving, corresponding, advertising and so on, because all this comes under cooperating in sin and transgression, and disobeying Allah and His Messenger. Allah (Glorified and Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾

It is obligatory for Muslims to adhere to the Qur'an and Sunnah in all matters, especially in times of Fitnah (trial) when corruption is widespread. They must be sagacious enough and on their guard to avoid falling into the misguidance of those who have earned Allah's Anger, those who went astray, or the Fasiqs (those flagrantly violating Islamic law) who have no fear of Allah nor have pride in being

Muslims. Muslims should resort to Allah, asking for guidance and steadfastness in Islam, as it is Allah Alone Who guides and keeps us steadfast.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, and his family and Companions.

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Kinds of Bid`ah

The second question of Fatwa no. 17648

Q2: Imam Al-Naysabury reported from Ibn `Abbas (may Allah be pleased with them) that the names of the People of the Cave are useful for treatment, escape from danger and fighting fire if they are written on a parchment then thrown in the middle of a fire. They are also useful in preventing a baby from crying too much, by placing it under the head of the baby in his cradle and so on.

The names of the People of the Cave are Yemlekha, Sectlina, Methlina, Bartush, Shadhnoush, Kafhatus, Qatmir. Is it true and permissible to carry the names of the People of the Cave?

It is reported from `Aishah (may Allah be pleased with her) that she said that Allah's Messenger (peace be upon him) said: ("Whoever writes these five verses that contain fifty Qaf (Qaf is an Arabic letter) then puts them in some water and drinks it, will have the inside of his body one thousand means of cure, one thousand remedies, one thousand parts of mercy, one thousand parts of kindness, one thousand parts of certainty, one thousand parts of strength, one thousand parts of light and all his diseases, grudges, miseries and troubles will come to an end".) (It is reported from **Salman Al-Farisy** (may Allah be pleased with him) that he said, 'O Messenger of Allah, I have committed sins in the past and I am at the end of my life, so teach me something which if I recite, my lifespan will be longer, my sins will be forgiven and my wishes will be fulfilled. He (peace be upon him) taught him these five Ayahs (Qur'anic verses) and said, 'Whoever recites these five Ayahs

and carries a parchment with them written on it, his lifespan gets longer, his sins are forgiven and his wishes are fulfilled. These are four successive verses of Surah Al-Baqarah, the last verse of Surah Al-Ma'idah and one verse of Surah Al-Ra`d) .

Is it permissible to write the Qur'an in segmented letters with a pure liquid by placing it upon the epileptic person till he is cured by Allah's Will?

Allah (Exalted be He) blessed me with a talent, that is, sitting by an enchanted person and placing my right hand on his head and reciting the verses of Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). After that he (the enchanted person) watches the spell affecting him on the wall in front of him as if he is watching TV. This happened three times. Is there any harm in that? It should be noted that I write Allah with saffron on a plate and wipe it up with water then make the enchanted person drink this water and another one which I pour on his head. Is there any harm in this?

I have read a message written by our master `Aly (may Allah be pleased with him) which is dictated to him by the master of all humans, Muhammad (peace be upon him). Then he (peace be upon him) gave it to Abu Dujanah to place it in his house after he complained

that his house was haunted. Is it permissible for us to write such a message following the example of Allah's Messenger (peace be upon him) and place it in the house that is haunted by evil spirits?

A: What you mentioned in your questions is all totally unfounded. Such deeds are the deeds of

impostors, and you have to avoid them and warn other people against them. You have to refer to authentic books of Sunnah (whatever is reported from the Prophet) such as the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) or Al-Sunan Al-Arba`ah (Hadith compilations classified by jurisprudential themes) and so on, the books of `Aqidah (creed) such as the books of Shaykul-Islam Ibn Taymiyyah, the books of Imam Ibn Al-Qayyim, and the books of Shaykhul-Islam, the renovator Shaykh, Muhammad ibn `Abdul-Wahhab. We hope Allah will benefit you through them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16756

Q: Kindly, find the attached two papers entitled, "The Most Beautiful Names of Allah" and, ﴾Nay! But worship Allâh (Alone and none else), and be among the grateful.﴿ **These two papers are widespread among the common people. Please advise us with regard to them.**

Following is what is written on these two papers

The first paper: ﴾Nay! But worship Allâh (Alone and none else), and be among the grateful.﴿ ﴾So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.﴿

(Part No. 2; Page No. 268)

﴾For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success.﴿ ﴾Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter.﴿

Send these Ayahs (Qur'anic verses) and it will bring you happiness and good luck. If you distribute them nine times around the world, it will bring you righteousness and goodness after four days, In sha'a-Allah (if Allah wills), etc.

The second paper, "The Most Beautiful Names of Allah": He is Allah, beside Whom none has the right to be worshipped but He. He is the Most Gracious, the Most Merciful, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme, etc.

This blessed paper brought goodness to its writer and we hope it will spread among Muslims. Dear brother, make thirty copies without signing your name and send it to thirty of your relatives, friends, and fellow brothers.

A: It is not true that these two messages bring benefit, goodness, or prevent evil to their writers. This involves falsehood, propagating superstitions among people, diverting them from worshipping Allah alone turning to, and asking Him to

(Part No. 2; Page No. 269)

bring benefits and ward off evil. It is not permissible to write or send them to anyone as they must be destroyed. If these results were to actually occur, it does not mean that it is permissible to propagate such papers because they are Fitnah (trial) and a trial to one's faith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 16384

Q 3: I heard about a book titled "Hiwar Sahafi Ma`a Jinni Muslim" (an interview with a Muslim Jinn), written by Muhammad `Eisa Dawud from Egypt. I do not know what it is about or whether this interview is real. What is your opinion on such a book, and what is your advise to those who read it?

A: You should read useful books and ignore those that are of no benefit, or books which contain defects in `Aqidah (creed). The book in question "Hiwar Sahafi Ma`a Jinni Muslim" contains lies and fabrications. It is a false and fabricated topic which liars invent to make money and cast doubt in people's faith, so one should avoid and warn people against it.

(Part No. 2; Page No. 270)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17334

Q: Books which discuss issues of Jinn (creatures created from fire) have gained popularity. Whenever a person is possessed by Jinn, he goes to the one who treats with Ruqyah (reciting Qur'an and supplications over the sick as a cure). What the sick person says while Ruqyah is being recited over him is recorded. These writings are published in books such as "An Interview with a Muslim Jinni", written by Mustafa Kanjour, "Beware! Al-Masih Al-Dajjal will invade the world from the Bermuda Triangle" by Muhammad `Eisa Dawud and many others. What is the ruling on these books?

A: The committee has previously looked into the book entitled "An Interview with a Muslim Jinni" and found that it is based on illusions and lies. Therefore, publishing and selling this book is impermissible as it is harmful and misleads people.

As for the book entitled "Beware! Al-Masih Al-Dajjal will invade the world from the Bermuda Triangle", the committee has yet to read it.

(Part No. 2; Page No. 271)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17404

All praise be to Allah Alone, and peace and blessings be upon His Messenger, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta' read the message sent to His Honor, the General Mufty (Islamic scholar qualified to issue legal opinions) from the principal of the preparatory and secondary school of Shbirmah, which was sent from the General Secretariat of the Council of Senior Scholars, no. 2648 dated 26/6/1415 A.H. in which the inquirer posed the following question:

Lately, the attached flier has been widely spread entitled (Muhammad's ID Card) which reads:

Name: Muhammad ibn `Abdullah ibn `Abdul-Muttalib.

Father's name: `Abdullah ibn `Abdul-Muttalib.

Grandfather's Name: `Abdul-Muttalib ibn Hashim ibn Abd Manaf.

Title: The Honest and the Truthful / Abul-Qasim.

(Part No. 2; Page No. 272)

Mother's Name: Aminah bint Wahb ibn Abd Manaf.

Name of Midwife: Al-Shifaa - Um Abdul-Rahman ibn `Awf.

Name of Wet Nurse: Halimah Al-Sa`diyyah.

Date of Birth: 20 April, 571 A.C., 12 Rabi` Awwal.

Place of Birth: Makkah Al-Mukarramah (Makkah, the Honored).

Religion: The first Muslim.

Occupation: Prophet and Messenger (peace be upon him).

Place of Employment: Makkah and the entire world.

Place of Residence: District of Banu Hashim, from Quraish at Makkah then emigrated to Al-Madinah.

Blood Type: A Light from Allah.

Nationality: Arab ﴾In the plain Arabic language﴿ .

Education: Illiterate ﴾He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)]﴿ .

Wives: Khadijah bint Khuwaylid, Sawdah Bint Zam`ah, `Aishah bint Abu-Bakr.

Number of children: Boys (Al-Qasim, `Abdullah , Ibrahim).

Date of Issuance: 611 A.C.

Card Number: 25 (the Last of the Prophets and Messengers).

(Part No. 2; Page No. 273)

We doubt some of the phrases included such as: title, religion, and that he is the first Muslim, the number of Prophets, the blood type, nationality, the archivist Jibril, the dependence is on Allah, etc.

Therefore, we hope that Your Honor will do whatever is appropriate, and inform us of what should be done about this flier. We want to inform students whether it is permissible or not, and in case it is not, we hope that you will inform the authorities in charge about this. May Allah keep you safe, support you and grant you success!

After reading the inquiry and examining this card, the Committee answered as follows: it is impermissible to approve, sell, buy, or circulate the so-called 'Muhammad's ID Card'. This card must be destroyed due to the prohibited statements it contains that do not befit Allah (Glorified and Exalted be He), His Prophet Muhammad (peace be upon him), or Jibril (Gabriel, peace be upon him). Moreover, it leads to exaggeration with respect to the Prophet (peace be upon him) and being worn as an amulet by children and others seeking its blessing.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 17789

Q 1: In India, we practice acts which are considered Bid`ah (innovation in Islam) and Shirk (associating others with Allah in His Divinity or worship) such as preparing and dedicating food to Imam Ja`far Al-Sadiq, and celebrating the eleventh day. When we traveled to the Kingdom of Saudi Arabia we performed Hajj. Is this Hajj valid?

A: Whoever commits acts of major Shirk (associating others in worship with Allah) such as beseeching the dead and vowing in their name then performs sincere Tawbah (repentance to Allah) from these acts and abandons them, their Hajj performed after Tawbah is valid. On the other hand, if Hajj is performed without offering Tawbah from these acts of Shirk, the Hajj as well as any good deeds are invalidated. Allah (Exalted be He) states: ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 2; Page No. 275)

The first question of Fatwa no. 17244

Q1: In some villages people offer charity. They slaughter a cow or another animal as a sacrifice at a specific time and place. Some of them call it Al-Nashrah; others call it as Sadaqah (voluntary charity) of such and such a place. Apparently they do not believe that such sacrifices bring good or ward off evil. In fact, they consider these sacrifices as Sadaqah (voluntary charity) offered for pleasing Allah (Exalted be He) and as a habit passed down through the generations. What also confuses us is that we hear some of them call these sacrifices vows and think they are abiding by the Saying of Allah (Exalted be He): ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ Some others say they share the price of an animal which they offer as a sacrifice, and this way some of them contribute with one share and others contribute with two shares and so on. After a debate with them on the impermissibility of their deed, some of them felt angry and thought we want to stop them making their regular charity. Some of them considered our not sharing in such sacrifices as severing ties of kinship, refusing to visit the ill person, or to bury the dead. We are confused about this matter. It should be noted that when a person slaughters this sacrifice, he says, 'O Allah, this is Sadaqah (voluntary charity) for Your Sake. We pray to You to accept it from us.' What is the ruling on this deed?

(Part No. 2; Page No. 276)

A: the habit of slaughtering livestock at a certain time and place other than the time of Udhiyah and Hady (sacrificial animal offered by pilgrims), and considering it as a Sadaqah (voluntary charity) is a Bid`ah (innovation in religion) which should be disapproved and abandoned even if it has been the habit of one's fathers and forefathers, as the habits that violate the Shari`ah have to be abandoned. It is not severing of ties of kinship to abandon such habits. In fact, it is a Bid`ah (innovation in religion) and you have to explain it to the people of your village and to whoever acts like them that their deed is unlawful and it is not permissible to persist in doing it. May Allah reward you best!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17686

Q: Many men and women here believe that a woman who gives birth or has a miscarriage is negatively influenced if another woman, a circumcised child, or a person who comes from the market, etc. visits her. She might even suffer from sterility, dryness of milk glands, as well as many other symptoms. People swear that this has happened to many women.

(Part No. 2; Page No. 277)

The question is: Is this true; does it have an origin in Shari`ah (Islamic Law)? What is its remedy? How can we treat these cases? People resort to wrong methods that contradict Shari`ah such as advising the afflicted woman to step over some of the blood or the urine of the person who visited her as a cure. Please, advise us. May Allah reward you with the best!

A: What is mentioned with regards to a woman getting affected by people who visit her after she gives birth or miscarriages is not true and has no origin. People should not believe in such lies; they should rather put their trust in Allah (Glorified and Exalted be He). This might have happened as a trial to some women because of their corrupt belief, and they might be overpowered by Satan to misguide those who believe in such things. A Muslim should put his trust in Allah and say, ﴿Nothing shall ever happen to us except what Allâh has ordained for us. He is our Maulâ (Lord, Helper and Protector)." And in Allâh let the believers put their trust.﴾

(Part No. 2; Page No. 278)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16138

Q: Kindly find enclosed a sample of some pictures hung by the owners of stores and workshops in business areas. They hang these pictures believing that they bring profit and ward off loss. What is the ruling on this act?

A: It is impermissible to hang the said pictures on the walls of the stores, workshops and the like for the purpose of bringing benefit or removing harm. This act entails Shirk (associating others with Allah in His Divinity or worship) as it comes under the ruling of wearing amulets, which involves minor Shirk (associating others in worship with Allah). Even worse, this act may entail major Shirk, depending on the beliefs of the person who hangs them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18673

Q : A group has invented a new religion which could lead to a sedition among

(Part No. 2; Page No. 279)

people in Ivory Coast. They mislead people with useless speech which is neither edifying nor useful in any way. They take a pledge from every Muslim to avoid six matters which they are asked to repeat. This sect has spread throughout the Ivory Coast and anyone who opposes them is not considered a Muslim. They claim that they have a proof from the Qur'an which is Allah's statement: ﴾O Prophet! When believing women come to you to give you the Bai'ah (pledge), that they will not associate anything in worship with Allâh, that they will not steal﴿ **Is one's Islam complete without this allegiance?**

A: Allegiance must be given to the Muslim ruler promising compliance and obedience, as the Companions did with the Prophet (peace be upon him) and as Muslims did with the Rightly-Guided Caliphs. however, pledging allegiance to other than the Muslim ruler is an invalid Bid`ah (Islamic innovation). The Prophet stated: ﴾Whoever performs any act for which there is no sanction from our behalf, it is to be rejected.﴿ and in another narration: ﴾"Whoever introduces into this affair of ours (Islam) something that is not of it, it is to be rejected".﴿ (Agreed upon by Al-Bukhari and Muslim).Whoever declares his faith, their Islam is valid provided that he commits to the tenants of Islam, even if he does not pledge allegiance. The Prophet (peace be upon him) used to teach people Islam and accept one's testimony of faith without taking a pledge from them. It is known from others proofs that a Muslim must comply with and obey Muslim rulers, even if he does not pledge allegiance.

(Part No. 2; Page No. 280)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'!

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19599

Q: It is a habit of the people in my country to hold various celebrations when a woman is in her seventh month of pregnancy. These celebrations vary from one city to another. Also, after a woman gives birth, they recite the Prophet's birth narrative.

The question is: What is your opinion on this and is there any religious proof on these practices?

A: Celebrating a certain period of pregnancy and reciting the Prophet's birth narrative after delivery are both Bid'ahs (innovations in religion) that have no basis in Shari'ah (Islamic law). What is Mashru' (Islamically permissible) is to offer 'Aqiqah (sacrifice for a newborn); two sheep for the male baby and one for the female baby. The sacrificial animals are to be slaughtered on the seventh day after birth. The baby should be given a name and the head of a male newborn should be shaved. This is according to the saying of the Prophet (peace be upon him): (Every baby is in pledge for his 'Aqiqah which should be sacrificed for him on the seventh day after birth, and his head should be shaved and he should be named.) The Prophet (peace be upon him) also ordered that two sheep should be sacrificed for the male newborn and one sheep for the female newborn.

(Part No. 2; Page No. 281)

If the person is unable to do this on the seventh day, he may slaughter the sheep whenever he is able to.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20086

Q 2: Some women observe the following grievous action: if a woman has a stillbirth, another barren woman comes and takes this dead baby and perfumes it and performs Ghusl over the corpse, for the sake of fertility. Does such an act lead to Kufr (disbelief)? What is your advice and Fatwa concerning this abominable act, which is widely spread among barren women?

A: This act is not permissible, for it is superstitious and a corrupt belief that should be discarded and forbidden.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21412

Q: Shaykh Muhammad Zakariyya (may Allah be merciful with him) is one of the most famous religious scholars in India and Pakistan, especially among the followers of Tabligh (a group calling to Islam). He has numerous publications; of which is: Fada'il A`mal, which is read in the religious circles of the Tabligh group, and which the members of the group consider as Sahih Al-Bukhari. I was one of them. While reading this book, I found that some narrations are incomprehensible and unbelievable. Therefore, I refer my problem to your Eminent Committee, hoping that you could solve it. These narrations include the one reported by Ahmad Al-Rifa`y in which he claims that after performing Hajj, he visited the grave of the Messenger (peace be upon him) and recited the following lines:

When I was away, I would send my soul
on my behalf to the ground to kiss
Now that I am here body and soul
extend your right hand to me to kiss

After reading them, the right hand of the Messenger (peace be upon him) came out and he kissed it. This is mentioned in the book entitled Al-Hawi by Al-Suyuty. He also claims that nine thousand Muslims witnessed this great incident and saw the blessed hand, including Shaykh `Abdul-Qadir Jilany (may Allah be merciful with him) who was there in that place in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). In the light of this story, I would like to raise the following questions:

1- Is this a real or baseless story?

2- What is your opinion concerning the book entitled Al-Hawy by Al-Suyuty in which this story is mentioned?

3- If the story is not true, is it permissible to offer Salah (Prayer) behind the Imam (the one who leads congregational Prayer) who narrates and believes in this story?

4- Is it permissible to read such books in the religious circles held in Masjids (mosques), as this book is read in the Masjids of Britain by the Tabligh group? It is also widespread in the Kingdom of Saudi Arabia, particularly in Al-Madinah Al-Munawwarah, as the author of the book lived there for a long time.

Your Eminence, could you please guide us to the satisfactory answer so that I could translate it into the local languages and distribute it among my friends, colleagues and all Muslims I talk with in this regard?

A: This story is false and utterly baseless. The basic ruling concerning the dead; a prophet or otherwise, is that he cannot move in his grave. What is claimed that the Prophet (peace be upon

him) extended out his hand to Al-Rifa`y or any one else is not true; rather, it is a baseless Wahm (illusion), which should not be believed.

He (peace be upon him) did not extend his hands to Abu Bakr, `Umar or any other one of the Sahabah (Companions of the Prophet). One should not be deceived by mentioning this story by Al Suyuty in his book Al-Hawy, for according to many scholars, Al Suyuty did not check the authenticity of the narrations he reported in his books. Moreover, it is not permissible to offer Salah behind an Imam who believes in this story, for he is imperfect with regard to his `Aqidah (creed) and believes in superstitions. It is not permissible to read the book of Fada'il A`mal or any similar book that contains superstitions and lies to the people in Masjids or elsewhere, for this implies misleading people and spreading superstitions among them.

May Allah (Glorified and Exalted be He) guide all Muslims to the truth. He is All-Hearer and Responsive!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The eighth question of Fatwa no. 21672

Q 8: the Messenger of Allah (peace be upon him) said: ("Do not set out on a journey but to three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem).")

What is the meaning of this Hadith? How should one set out on a journey?

(Part No. 2; Page No. 285)

A: The meaning of the Hadith is that it is not permissible to set out on a journey for the purpose of `Ibadah (worship) of Allah (Exalted be He), such as offering Salah (Prayer), saying Du`a' (supplication), or reciting the Qur'an except to these three places: Al-Masjid Al-Haram, Al-Masjid Al-Nabawy, and Al-Masjid Al-Aqsa.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 18623

Q 1: In some of our villages, banquets are held during certain seasons and each banquet or "Wa`dah" as it is called, is prepared in honor of one of the Awliya' (pious people), whether they are known or not. What is the ruling on participating in these banquets?

A: banquets held at fixed dates in honor of a Waliy, whether each month or each year, are Bid`ah (innovation in religion) and a way leading to Shirk (associating others with Allah in His Divinity or worship). Thus, it is not permissible to participate in these banquets, attend them or eat there, as this may promote Bid`ah. It may lead an ignorant person to worship those Awliya' apart from Allah, believing that they can bring good. The Prophet (peace be upon him) said, ("Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected.") (Agreed upon its authenticity by Al-Bukhari and Muslim). He (peace be upon him) also said, ("Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") (Related by Muslim in his (Sahih) book of authentic Hadith)

(Part No. 2; Page No. 286)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 21264

Q 8: What is the Du'a' (supplication) reported from the Prophet (peace be upon him) that he said during the night of mid-Sha'ban? Is it a Sunnah (supererogatory act of worship following the example of the Prophet) to gather in Masjids (mosques) during this night, say a certain Du'a' and seek to draw closer to Allah by doing good deeds?

A: There is not any authentic evidence that supports making a special Du'a' or act of worship on the fifteenth night of Sha'ban. Doing this is a Bid'ah (innovation in religion), because the Prophet (peace be upon him) said: (Every newly-introduced matter is a Bid'ah and every Bid'ah is a Dalalah (deviation from what is right).)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 21437

Q 1: We are a group of families in one village. Our fathers have taken a vow to offer each year seven or fourteen slaughtered sheep, which they call the Sadaqah (voluntary charity) of Al-`Arqub. This takes place at the beginning of the year provided that it is on a Friday.

(Part No. 2; Page No. 287)

It is a Sadaqah through which they draw closer to Allah (Exalted be He) and upon slaughtering the animals they mention the Name of Allah. This is because they used to be infected in the past with diseases, misfortunes, and Fitnahs (trials) that sometimes led to death. Therefore, they would slaughter a sheep in behalf of each member of us, poor or rich, believing that this would ward off the diseases and misfortunes. When they delay such slaughter, they become doubtful that they are stricken with diseases because of this delay. Nevertheless, some of them know that these diseases are brought about by Allah's Will and that it is Allah Alone Who wards off harm and that such slaughtered animals offered could not protect them against the Will of Allah. However, they are thrown into doubt. They offer these slaughtered animals every year. Some would postpone the Jumu`ah (Friday) Prayer until they finish slaughtering; others would invite the people offering Salah to attend a meal to eat the slaughtered animals. What is the ruling on this act? What should they do? May Allah safeguard you!

A: offering slaughtered animals on a certain date every year believing that this would protect the town from any disaster is Haram (prohibited), Bid`ah (innovation in religion), and a means leading to Shirk (associating others with Allah in His Divinity or worship). This is so even if the Name of Allah is mentioned upon slaughtering and even if they call it Sadaqah.

If these slaughtered animals are offered for other than Allah (Exalted be He), such as the Jinn (creatures created from fire) and devils in order to ward off their evil, this is an act of major Shirk that takes a person out of Islam. Accordingly, they have to make Tawbah (repentance to Allah) and give up this habit. They have to put their trust in Allah Alone. ﴾Say: "Nothing shall ever happen to us except what Allâh has ordained for us. He is our Maulâ (Lord, Helper and Protector)." And in Allâh let the believers put their trust.﴿

(Part No. 2; Page No. 288)

Anyone who has made this vow should know that it is Haram and an act of disobedience that must not be fulfilled. The Prophet (peace be upon him) said: ("Anyone who vows to obey Allah, should obey Him; and anyone who vows to disobey Allah, should not disobey Him.") Such a will is Batil (null and void) and should not be executed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21577

Your Eminence, the book entitled "Al-Habib Al-Mustafa (peace be upon him)" attached to this letter, by Mustafa Ahmad Al-Badawy, is widely spread in our country. The book misleads the common Muslims and those whom they deem scholars due to their eloquence and beautification of falsehood, so people appreciate the book, publish it and distribute many copies of it in the country, especially in the eastern states of Sudan. Please, review the book and explain the ruling of Islam on it so that we will convey this ruling to those who are misled by

(Part No. 2; Page No. 289)

the book and demonstrate its deviation in `Aqidah (creed) and the fabricated and weak Hadiths, which are the core of the book.

May Allah reward you with the best for serving Islam, giving advice to Muslims and fighting falsehood and its people altogether! May Allah guide you, grant you success and benefit people through you! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

A: All Praise is due to Allah, the Lord of the Worlds, and may peace and blessings be upon our Prophet Muhammad, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' reviewed the book in question and found that it contains many points and mistakes related to `Aqidah; the most dangerous of which are:

1- On page 8 the author states: "There is no effective balsam or cure for negligence except supplicating to Allah through His honest Messenger as Allah (Glorified and Exalted be He) orders us saying: ﴾And seek the means of approach to Him﴿ The Prophet (peace be upon him) is the greatest of means and intermediaries."

This is corrupted form of Tawassul (seeking to draw close to Allah through unlawful means) which is falsely introduced to Islam and leads to Shirk (associating others in worship with Allah). Actually, this is an improper interpretation of the Qur'an,

(Part No. 2; Page No. 290)

since "the means of approach" mentioned in this Ayah (Qur'anic verse) signifies getting closer to Allah (Exalted be He) by offering righteous deeds.

2- On page 10 the author says: "Without the Prophet (peace be upon him), Allah would have not been known, nor would there have been heavens, earth, night, day, man, jinn or an Angel, for all these were created for the sake of Muhammad (peace be upon him)." He also adds: "Allah informed Adam that He created him, the heavens and earth only because of Muhammad."

Actually, this is a kind of exceeding proper limits concerning the Prophet (peace be upon him) and over praise that contradicts his order: ﴾Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Messenger.﴿

3- On page no. 21 he quotes poetic verses in seeking relief from the Prophet Muhammad (peace be

upon him) on the Day of Gathering and Resurrection as well as seeking elimination of troubles. This is an act of Shirk (associating others in worship with Allah) because no one relieves or eliminates troubles on the Day of Resurrection but Allah (Glorified and Exalted be He).

4- On page 59 the author mentions a poem written by Al-Nabhany which starts with this verse:

Over the universe lie the shoes of Muhammad
Very high, under his shade the creation is situated

This is an outrageous exaggeration because above the universe is the `Arsh (Allah's Throne) and Allah, the Lord of the Worlds is above His `Arsh.

5- the book is riddled with weak and fabricated Hadiths and poems

that exaggerate in praising the status of the Prophet (peace be upon him). Therefore, it is obligatory to warn people against this book and stop its circulation in order to guard the Muslims' `Aqidah from Shirk and Bid`ah (innovations in religion).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21609

Q: Amongst things that Muslims are afflicted by nowadays are some practices that they get through people with `Aqidah (creed) and habits opposing Shari`ah (Islamic law). Examples of such practices are civil Festivals and annual celebrations which are held on different occasions. To be more specific, keen Muslim teachers are very concerned and worried about the tribulation that they have been afflicted by, which is called the International Teacher's Day, that is celebrated by all people all over the world. Muslims differed as to whether such a Festival is Halal (lawful) or Haram (prohibited). It is worth mentioning that all countries celebrate the Festival in question every year on a specific day. In such a celebration, students, teachers, students' fathers and school administrators make statements about the merits of teachers, and the latter receive gifts from their students. Sometimes refreshments are served during the celebration in question when people probably congratulate each other saying: "May you have a good year." Some other customs which are not established by Shari`ah are also practiced during that celebration. Please tell me

what the ruling on such a Festival is, and whether it is permissible to participate in it.

A: It is impermissible to hold innovated Festivals, to celebrate them, to participate in them, or to congratulate those who hold them as doing so involves helping them in sin and transgression. Moreover, Allah (Exalted be He) mentions that amongst the characteristics of the faithful slaves of the Most Gracious (Allah) is that they: ﴾And those who do not bear witness to falsehood﴿ i.e. they do not attend Festivals of Kafirs (disbelievers), as stated in the Tafsir (explanation of the meanings of the Qur'an) of the concerned glorious Ayah (verse). The foregoing applies whether such Festivals are called so, or referred to as Days or Occasions, for names do not change facts. Besides, Muslims have only two Holy Festivals; `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice).

It is thus Wajib (obligatory) that Muslims abandon such Bid`ah (innovation in religion) and Festivals resembling those of Jahiliyyah (pre-Islamic time of ignorance), including The International Teacher's Day. May Allah help us all to act upon the Qur'an and Sunnah (whatever is reported from the Prophet, peace be upon him) and to abandon all types of Bid`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

(Part No. 2; Page No. 293)

Fatwa no. 21507

Q: I have read the enclosed booklet entitled "Jami` Al-Salawat Bi Asmaa Ashraf Al-Bareyat", compiled by Ahmad Jumhury Al-Binjly.

This booklet is approved by the Ministry of Information under no. (623/2/M), on 16/4/1419 AH. It is given to people for free in Rawaby Al-Hijaz Restaurant in Makkah.

The author mentions that during his journeys he met a person who sends peace and blessings upon the Prophet (peace be upon him) twelve thousand times a day, and that's why he wants to connect the Prophet's names he collected with the act of sending peace and blessings upon the Prophet (peace be upon him).

Furthermore, he composed a peculiar poem that contains, as he claimed, the Prophet's names. There is no proof that these names can be attributed to the Prophet (peace be upon him). Examples of these names include Allah's Path, Allah's mention, Allah's Party, the Lamp, the Almighty, the Powerful, the Known, the Resort, the Dominant, the Overseer, the Possessor of Power, the Sacred, Spoke the Truth, the Piercing Star, the Most Trustworthy Handhold, the Key to Paradise, Honor belongs to him, etc.

(Part No. 2; Page No. 294)

I hope you will, if it is appropriate, notify the competent authority that approved this booklet not to approve such books, especially those of Tafsir (exegesis of the meanings of the Qur'an) and Creed unless approved by people of knowledge or Fatwa so that no confusion may occur due to publishing untrue information and books. Allah is the One whose help is sought.

A: It is impermissible to act upon the content of this book. Likewise, the book should not be published or sold, for it contains many names that may not be attributed to the Prophet (peace be upon him). moreover, it is a means to prohibited exaggeration with respect to the Prophet (peace be upon him). It is impermissible to recite the versified Adhkar and Wirds, as they are Bid`ah, and the best course of conduct is that of Prophet Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21546

Q: Please find attached a copy of a reply written by Professor Muhammad `Abbas, may Allah reward him well and increase the weight of his good deeds, and save him from the day of the Greatest Terror (the Day of Resurrection). This reply addresses the novel entitled "Walimah Li-A`shab Al-Bahr" (A banquet of Seaweeds) by the Syrian writer Haydar Haydar. We ask Allah

to guide him and others. Your Honor will find in the attached reply what this Syrian writer has mentioned about Allah (Glorified and Exalted be He), the Noble Qur'an, and the honorable Messenger (peace be upon him). Things that were not even mentioned by Jews in the Torah, or Christians in the Injil (Gospel), this Fasiq (someone flagrantly violating Islamic law) comes in this time where Fisq and Fujur (wickedness, evil-doing) is widespread and seizes the opportunity to stab Muslim scholars and laymen in their backs. He is bold enough to mention matters which he would never dare to say if the Muslims were sincere to their Lord, Prophet and Qur'an. He makes these statements in a Muslim country to let all Muslims hear about this delusive novel that he wrote. This writer has challenged all Muslims starting with scholars, Islamic authorities and organizations. What is Your Honors' and other scholars' response in this virtuous country that is known for defending Allah's Din (Islam), Book and Messenger (peace be upon him). I hope that your reply will be equal to, or even sterner than the challenge issued by this writer. Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). I hereby put forward this issue before Your Honor, since you are more qualified than me, declaring my disavowal to what this writer or any other deviants say. I repudiate the failure and weak attitude adopted by the Islamic authorities and organizations in Muslim countries in facing such dissolute people. Finally, Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).

A: After reading some of the texts in the novel "Walimah Li-A`shab Al-Bahr"

by Haydar Haydar, and after gathering some data issued by several Islamic authorities in this regard and the delusion and Kufr included in it, it has become clear to the committee that this novel contains several serious violations, including the following:

1- Mocking Allah (Glorified and Exalted be He) and describing Him in a manner not befitting His Majesty.

2- Mocking the Prophet (peace be upon him) and fabricating lies against him.

3- Denying the Day of Resurrection and mocking Jannah (Paradise), Nar (Hellfire), Thawab (reward from Allah) and Punishment.

4- The Call to immorality and the spread of licentiousness among the believers

5- Urging people to violate the Rulings of Islam and to abandon its laws, etc.

Muslims do not differ that these statements express Kufr (disbelief) in Allah and apostasy, for it involves mockery of Allah, His Messenger and Islam. It also implies refutation of Allah and His Messenger (peace be upon him), confutation of the Qur'an and denying the Rulings of Islam. Allah (Exalted be He) states: ﴾Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴿ ﴾Make no excuse; you disbelieved after you had believed.﴿ And ﴾but really they said the word of disbelief, and they disbelieved after accepting Islâm﴿

(Part No. 2; Page No. 297)

Furthermore, scholars are unanimous upon deeming whoever denies and rejects a well-known and undisputable tenet of Islam a Kafir (disbeliever).

Therefore, it is obligatory for Muslims to urge the judicial authorities to consider the case of this novel, so as to be able to judge it in accordance with the Judgment of Allah and His Messenger, to teach this writer and whoever thinks to attack Islam a good lesson, and let every Muslim know that it is impermissible to print, publish, or circulate this novel and that it must be destroyed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21469

Q: Some lovers of rings and gems such as onyx, Iranian turquoise, etc. believe and propagate that such gems have special characteristics and benefits. They support their view by the Hadith and sayings which are mentioned in

(Part No. 2; Page No. 298)

the book of Al-Mustatraf such as the saying of Ja`far ibn Muhammad: "A person who wears a ring made of turquoise will not be afflicted by poverty." Another example is the saying: "Beneficial rings are made of four materials: corundum which guards against drought, turquoise which saves from poverty, agate which saves from infertility, and Chinese iron which is for protection." The book also mentions that looking at turquoise sharpens one's eyesight and protects one who wears it against disease and drowning. Moreover, the book mentions that Ja`far Al-Sadiq said: "A person who wears a ring made of turquoise will not be afflicted by poverty."

It also states that wearing agate and carrying it make a person patient, refines their character, makes them calm at times of disputes, make their opinions correct, and delights their soul. It ascribes a Hadith to the Messenger of Allah (peace be upon him) which reads: "Whoever wears a ring made of agate will continue to be blessed."

It is worth mentioning that these Hadith and sayings which are mentioned in the book are photocopied and distributed. When I questioned this, people told me that these are secrets. I told them that such gems are not better than Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) and (`Umar **ibn Al-Khattab** said 'addressing Al-Hajar Al-Aswad': 'I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet (peace be upon him) kissing you, I would never have kissed you.') People answered, "Experience is the best proof for the special characteristics that Allah makes for such gems." They then mentioned some stories such as that of a man who used to have a ring

(Part No. 2; Page No. 299)

that when worn a man would not ejaculate during sexual intercourse until he would take it off. Bridegrooms thus would borrow such a ring for the first night after their wedding. Another story is that a man went to have his hair cut but the barber was unable cut his hair and he wondered why. The man then took off a ring that he wore and put it aside; consequently the barber was able to cut his hair. There are many other similar stories. It is only the help of Allah that people must seek.

O Honorable Sheikh, is there any Sahih (authentic) Hadith or saying that supports these claims? Are the narrations mentioned in the book of Al-Mustatraf considered Sahih and valid and could be used as evidence? Do such gems have distinguished characteristics? Provide us with your beneficial answer please. May Allah benefit you.

A: No Sahih Hadith is reported from the Prophet (peace be upon him) regarding the merits or characteristics of rings and gems which are mentioned in the question. It is thus impermissible to

ascribe to the Prophet (peace be upon him) things that he did not say for it is authentically reported that he (peace be upon him) stated: ﴾Whoever lies against me (intentionally), then (surely) let them occupy their seat in Hell-fire.﴿ Consequently, it is impermissible for a person to believe that these rings have special merits, or to believe in the stories and myths which are related to them. Finally, it is impermissible to depend on the book of Al-Mustatraf as far as matters of knowledge and Din (religion) are concerned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 18565

Q 2: In our villages, some banquets are held for the sake of the dead and people attend them. When I disapprove travelling to these villages, people say that their intention is to visit their relatives, go shopping in the markets there, or do business there; is this permissible? Does their intention make it permissible?

A: offering slaughtered animals for the dead with the intention of drawing closer to them is considered a form of major shirk (associating others with Allah in His Divinity or worship). If the intention is to celebrate their birthdays without drawing closer to them, this will be a prohibited Bid`ah (innovation in religion) which must be avoided. People must be prohibited from observing such events even if they are used to this, so it is not permissible to go on in this practice.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18221

Q 2: It is a custom in our district that in August or September every year, some people from our village gather in the Masjid (mosque) to slaughter a bull or a sheep and distribute the meat to houses to prepare food. When the people eat, they supplicate to Allah (Exalted be He) not to inflict them

with diseases. They give Sadaqah (voluntary charity) and say that it is for the sake of good health. They believe if they do so, Allah (Exalted be He) will ward off misfortunes. What is the ruling on eating this food? What is the ruling on those who believe this?

A: This slaughtering is a Bid`ah (innovation in religion) and this belief is false and not permissible because it has no origin in religion. The Prophet (peace be upon him) said: ("Anyone who does an act for which there is no sanction from our behalf, that is to be rejected.") He (peace be upon him) also said: ("Beware of novelties, for every novelty is a Bid`ah, and every Bid`ah is delusion.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18365

Q 2: What is the ruling on two men who made a pledge to something and recited Surah Al-Fatihah [the Opening Chapter]? Should it be fulfilled? What is the Kaffarah (expiation)?

A: Reciting Surah Al-Fatihah when making a pledge has no basis in religion. If the pledge is made on something lawful, it must be fulfilled because Allah (Exalted be He) says:

(Part No. 2; Page No. 302)

﴾And fulfil (every) covenant. Verily, the covenant, will be questioned about.﴿ Also, Allah says: ﴾And fulfil the Covenant of Allâh (Bai'ah: pledge for Islâm) when you have covenanted﴿ The Prophet (peace be upon him) said: ﴾"Three are the signs of a hypocrite: when they speak they tell lies, when they make a promise they break it, and when they are trusted they betray (the trust)."﴿ (Agreed upon by Al-Bukhari and Muslim as narrated on the authority of Abu Hurayrah (may Allah be pleased with him)). It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with both of them) that the Prophet (peace be upon him) said: ﴾"Anyone who has the following four (characteristics) will be a pure hypocrite and anyone who has one of the following four characteristics will have one characteristic of hypocrisy unless and until they give it up: Whenever they speak, they tell lies; whenever they make a promise, they break it; whenever they quarrel, they deviate from the truth; and whenever they make a pledge, they prove treacherous."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bid`ah related to marriage

Fatwa no. 12317

Q: In wedding ceremonies, some people bring a man or a woman to break eggs over the bride or the groom's head. Then, this person puts a plate over the head of the bride or the groom. People come to congratulate them and put money in this plate. The person holds the money and announces each payment and the name of the donor. They gain around 10 thousand in each wedding. When people are asked about the reason for bringing these persons who deceive them and take their money, they reply that this is the custom of their fathers and forefathers. Some people bring a ram, make it lie down and then ask the bride or the groom to step over it to and fro. They believe that this practice blesses their marriage.

What is the ruling on whoever brings these people to the wedding ceremony?

What is the ruling on whoever claims that it is an act of Sunnah? Is this true?

What is the ruling on breaking the eggs or slaughtering the ram?

Is the money paid to this person considered lawful gain or not?

What is your advice to the family that believes this is their parents' traditions? What should they do after they receive your reply? Do they have to pay Kaffarah (expiation)?

A: 1. breaking eggs on the bride or the groom's head in weddings is not an act of Sunnah. It is one of the old detestable customs by which swindlers devour people's property wrongfully. It is not permissible to bring such people to a wedding ceremony or to ask the bride and the groom to pass to and fro over a ram.

2. It is not permissible to pay money to the person who breaks the egg in the wedding ceremony.

3. Whoever has done such things should repent to Allah (Glorified and Exalted be He) and ask His forgiveness and should not do them again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21533

Q: Some families bring water on which Qur'an

(Part No. 2; Page No. 305)

is recited at the marriage of their daughters and sons. They put an amount of spathe salt, which is used to wash the dead, mixed with Vex cream and wash the husband and wife for fear of the evil eye, envy, and Sihr (sorcery) believing in the permissibility of this act. Is this act permissible according to Shari`ah (Islamic law)? Could you kindly advise. May Allah reward you and safeguard you.

A: reciting the Qur'an on water and putting an amount of spathe salt mixed with Vex cream in this as a method to stop the evil eye, envy, and Sihr from inflicting those who want to marry is a Bid`ah (innovation in religion) which has no origin in religion. It was not authentically reported that the Prophet (peace be upon him) nor any of his Sahabah (Companions - may Allah be pleased with them) did that. It is not permissible to believe that this act can bring about benefit or ward off harm. A person should adhere to the permissible Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) from the Qur'an and the Most Beautiful Names of Allah (Exalted be He). They must protect themselves with Adhkar (invocations and Remembrances said at certain times on a regular basis) and reported Du`a' (supplication).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 21437

Q 2: When a person marries, they offer a sheep as a sacrifice and make it a habit to offer a sacrifice every year. Sometimes the guardian of a wife enjoins the husband to offer a sheep as Sadaqah (voluntary charity) every year believing it protects the wife

and the children from the evils of envy, diseases, and afflictions. They make it as a vow to be offered every year and call it Al-Rizbah. When they slaughter it, they mention Allah's Name. Some people think that if they delay slaughtering it, they suffer diseases and afflictions. Others are absolutely certain that diseases occur by the Will of Allah but they consider it a vow that must be fulfilled. Your Eminence, what is the ruling on their deed and what is the ruling on them? May Allah bless you and your deeds and make Muslims and Islam benefit from your deeds!

A: slaughtering a sheep every year after marriage believing that this would protect them from envy, diseases, and afflictions, is an unlawful act and a false belief. It is not permissible to call it Sadaqah. In fact, it is a means to Shirk (associating others with Allah in His Divinity or worship). This act must be totally abandoned; and anyone who does that must make Tawbah (repentance to Allah), put their trust in Allah Alone, and be certain that nothing brings good nor wards off harm but Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 11906

Q 2: When experiencing a long drought, some villagers take a bull or a camel and slaughter it in the waterway,

asking Allah for mercy and rain. Please advise, may Allah reward you!

A: It is permissible for Muslims, in case of late rain and drought to perform Salah (Prayer), observe Sawm (Fast), give in Sadaqah (voluntary charity), and abstain from engaging in disputes and wrongdoings, as obedience brings blessings while disobedience causes barrenness. Also, the Imam (the one who leads congregational Prayer) should specify a day on which people will offer Salat-ul-Istisqa' (Prayer for rain). The people must go to this Salah in submission, humbleness, and Khushu` (the heart being attuned to the act of worship) and the Imam should lead them in a two-Rak`ah Salah (Prayer consisting of two units). as for slaughtering a bull or a camel in the waterway hoping for rain, this is a Bid`ah (innovation in religion), which may lead to Shirk (associating others with Allah in His Divinity or worship) if they believe that this act will bring rainfall.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16626

Q: I would like to inform Your Eminence that I am studying for my Ph.D. thesis, and my supervising professor asked me to cover a very important topic, i.e. the Islamic view on preserving sites and buildings that have a special historical or architectural significance. Does Islam encourage maintaining such buildings or sites? Is it permissible, for example,

(Part No. 2; Page No. 308)

to maintain a site or a building that witnessed important historical or religious events? Is it permissible to turn it into a museum to be visited by the public?

A: It is impermissible to exaggerate the importance of historical sites and buildings, because this might lead to Shirk (associating others with Allah in His Divinity or worship). The laypeople may be tempted to believe that such places are blessed, and be driven to commit acts of disbelief. The Prophet (peace be upon him) forbade building over graves and performing Salah (Prayer) by them, for that is a means of Shirk. It is, therefore, obligatory to neglect and abandon such a deed and to warn against it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21138

Q: In Al-Ta'if there is a Masjid (mosque) called Masjid Al-Ku` where people claim that Allah's Messenger (peace be upon him) met `Addas upon his return from Al-Ta'if. As teachers, we are required to take students on a visit to this Masjid so that they have information about this monument. Is this permissible? If visiting this Masjid is not permissible, what is the ruling on taking the students to it merely to know about it? What is the ruling on the Muslim who goes to it to perform two Rak`ahs (units of Prayer) there?

A: The two Masjids Al-Qantarah and Al-Ku` in Al-Ta'if are associated with Bid`ah (innovation in religion) that has no origin in Islam, nor do they enjoy any special merit.

There is no authentic Hadith or Athar (narrations from the Companions) that mentions them, and the stories that people relate about them are false and unfounded. Therefore, a Muslim is not permitted to visit them as an act of worship, exactly like the other Masjids that are associated with Bid`ahs. Also, it is not permissible for a Muslim to single out a Masjid for visit and worship except the three Masjids, namely, Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem), in addition to Masjid Quba' in Madinah. Thus, it is clearly not permissible to take students on a journey to visit these two Masjids since this misleads the minds of the young students and it is obligatory to protect Muslims' `Aqidah (creed) from Bid`ahs and misguidance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 11093

Q 2: Some people would offer a slaughtered animal if they saw their father in a dream. Is this a Bid`ah (innovation in religion)?

A: slaughtering a sheep for having seen one's father in a dream has no origin in the Shari`ah (Islamic law). In fact, it is a Bid`ah.

(Part No. 2; Page No. 310)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 2; Page No. 311)

Fitnah

(Part No. 2; Page No. 312)

The second question of Fatwa no. 10511

Q 2: I want to ask about a Hadith which reads as follows: Al-Hasan Al-Basry (may Allah be merciful with him) said: I have come to know that the Prophet (peace be upon him) said: ("Before the Last Hour there will be Fitnahs (temptations) like pieces of a dark night in which a man's heart will die like the death of the body and a man will be a believer in the morning and a disbeliever in the evening, or a believer in the evening and a disbeliever in the morning. There will be people who would sell their religion for paltry worldly goods.") **If this Hadith is Sahih (authentic), what is the act which if it is done by a Muslim, they will be disbelievers and what is the way out? Could you kindly advise. May Allah reward you with the best!**

A: It was related by Muslim in his Sahih Book of Hadith and Al-Tirmidhy in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("Hasten to perform (good) deeds before Fitnahs which are as dark as night, where one can be a believer in the morning and a disbeliever at night, or they can be a believer at night and a disbeliever in the morning. They would exchange their religion for the perishable goods of the worldly life.") Al-Tirmidhy said: This Hadith is Hasan and Sahih (good and authentic Hadith).

(Part No. 2; Page No. 313)

This Hadith was related by scholars in the chapters on Fitnahs, which refer to what befalls this Ummah (nation based on one creed), such as disagreements, killing, and rendering things which Allah (Exalted be He) and His Messenger (peace be upon him) have prohibited as Halal (lawful). The meaning of his saying: (One can be a believer in the morning and a disbeliever at night...) to his saying: (They would exchange their religion for the perishable goods of the worldly life) was explained by Al-Hasan (may Allah be merciful with him) as related by Al-Tirmidhy as follows, "A person wakes up in the morning prohibiting for himself his brother's blood, honor, and money and when the night falls, he believes they are lawful." the exit from Fitnahs is to resort to Allah (Exalted be He) and avoid all disputing sects by sitting at home or moving to another place with one's possessions or to another land if one has any other. Al-Bukhari related with his Sanad (chain of narrators) on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("A time is about to come when the best property of a Muslim will be sheep which he takes to the tops of mountains and the places of rainfall so as to flee with his religion from Fitnahs.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

and Companions!

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The second question of Fatwa no. 10575

Q 2: How can we understand and act according to the Hadith which was narrated on the authority of Hudhayfah ibn Al-Yaman (may Allah be pleased with him) and was related by Al-Bukhari in Kitab Al-Fitan (Book of Tribulations), Chapter on "If there is neither a Muslim Community nor an Imam (ruler)"?

What did the Messenger of Allah (peace be upon him) mean when he said to Hudhayfah (may Allah be pleased with him) "turn away" when there is neither a Muslim Community nor an Imam?

A: There are many kinds of Fitnahs (trials). The Prophet (peace be upon him) meant to avoid the causes of Fitnah and evil. A person should call to the truth and act according to it. You have to choose the group which will draw you closer to goodness and cooperate with them in righteousness and piety hoping for Istiqamah (integrity) and safety from evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17320

Q: ("You will have rulers some of whom you will approve of and some of whom you will disapprove of. Anyone who disapproves of them will be saved, and anyone who isolates from them will be secured, but anyone who mingles with them will be ruined.") **Your Eminence, is this Hadith Sahih (authentic)? We read it in Sahih Al-Jami` Al-Saghir Wa Zyadatih. We think that its meaning contradicts other narrations related by Al-Bukhari, Muslim, and others from many of the Sahabah (Companions of the Prophet) on the issue of not revolting against the ruler. These narrations even reached the degree of Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible). This is also the belief of Ahl-ul-Sunnah (those adhering to the Sunnah) and scholars of Hadith as Imam Al-Tahawy said, "We do not revolt against our rulers even if they transgress." Are we right or wrong? Please explain the truth to us. If the mentioned Hadith is Sahih, how can we reconcile both meanings?**

A: The Hadith you mentioned is Sahih and it does not disagree with the belief of Ahl-ul-Sunnah as regards listening to the rulers and obeying them and adhering to the Muslim community and never revolting against the rulers even if they transgress as long as they do not commit Kufr (disbelief). This is because the meaning of "anyone who disapproves of them" in the Hadith refers to verbal disapproval as explained by the interpreters of Hadith.

Al-Munawy said in (Sharh Al-Jami` 4/132), "Anyone who disapproves of them"

means whoever verbally disapproves of the violations of Shari`ah (Islamic law) is saved from hypocrisy, and whoever isolates from them and disapproves of their deeds by their heart is secured from punishment for not forbidding evil, and whoever mixes with them being pleased with their immorality will be ruined; that is, they have done what makes them deserve ruin in the Hereafter."

Sahih Muslim supports this meaning by the Hadith reported on the authority of Um Salamah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ("Rulers will be appointed over you, and you will find them doing good as well as bad deeds. Anyone who hates their bad deeds is absolved from blame. Anyone who disapproves of their bad deeds is (also) safe (so far as Allah's Wrath is concerned). But anyone who approves of their bad deeds and imitates them (is doomed). People asked, "Messenger of Allah, should not we fight against them?" He replied: No, as long as they offer Salah (Prayer).")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16873

Q: Some people claim that they are following the way of Salaf (righteous predecessors),

(Part No. 2; Page No. 317)

but they are constantly attacking scholars and accuse them of introducing innovations in the religion. It is as if their tongues are created to utter such accusations despite their claim that they follow the Salaf. Now, I would like to ask Your Eminence, may Allah keep you safe:

What is the true concept of Salafiyyah and its attitude towards the modern Islamic sects? May Allah reward you the best reward for benefiting Muslims. Indeed, He is the All-Hearer of supplication.

A: If the reality is as you have mentioned, then attacking scholars and ascribing them to innovations is not the way of the Salaf, who were the best of this Ummah (nation). Rather, theirs is the way of adhering to the teachings of the Qur'an and the Sunnah as well as understanding the religion of Islam in the same manner of the Sahabah (Companions of the Prophet) and those who follow them in righteousness who called to Allah with wisdom, fair preaching, and arguing in a way that is best. This also necessitates acting according to what is preached and the principal rulings of Islam, calling to co-operation in good and union of all Muslims on the truth in addition to avoiding all causes of dissention, such as grudges, envy, and abusing people's honor, as well as other reasons that separate Muslims into sects and groups that curse and abuse each other. Allah (Exalted be He) says,

(Part No. 2; Page No. 318)

﴾And hold fast, all of you together, to the Rope of Allah (i.e. this Quran), and be not divided among yourselves, and remember Allah's Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.﴿ ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴿ ﴾And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.﴿ Furthermore, it is authentically reported that the Prophet (peace be upon him) said: ﴾Do not renegade (as) disbelievers after me, striking the necks (cutting the throats) of one another﴿ There are more Ayahs and Hadiths that dispraise dissention and its reasons. Thus, securing the honor of Muslims is necessarily admitted religious obligation. They should not be violated or abused. It is also worse to violate the honor of Muslim scholars, who benefit Muslims with their knowledge. There are many texts of the two noble revelations pointing out to their revered status. Allah (Glorified be He) mentions them as the witnesses to His Oneness when He (Exalted be He) says:

﴾Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.﴿

Abusing scholars unjustly and ascribing them to innovations and Fisq (flagrant violation of Islamic law) or belittling their status and degrading their opinions are of the most grievous kinds of injustice; rather this might stir Fitnah and ward off Muslims from seeking to learn matters of their Din (religion) and all the goodness spread by such scholars, regardless of the great harm this will affect on the spread of the sanctified Shar`. If the trustworthiness of those who preach such beneficial knowledge is blemished, this will definitely affect the knowledge seekers and their readiness to receive such knowledge. This is similar to criticizing the Sahabah of the Messenger of Allah by some whimsical people. The Companions are the witnesses that the Prophet of this Ummah (peace be upon him) did conveyed his message and the Shari`ah of Allah. If the trustworthiness of the witness is abused, the same happens to the person who is witnessed. It is obligatory upon the Muslim to adhere to the high manners of Islam and its rulings, hold the tongue from abusing knowledgeable scholars, repent to Allah (Exalted be He) and pay the due rights to their owners. However, if a scholar wrongly judges a legal matter, this should not be a pretext to underestimate his knowledge, as knowing what is right is by referring to the knowledgeable people who are known for their religion and sound creed. The Muslim should not listen to an ignorant person who may misguide him while he is unaware.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 16872

Q: We would like your Eminence to clarify for us some issues regarding a debate that was aroused in our country, Sudan, on the Salafiyyah (those following the way of the righteous predecessors) Group here.

Some brothers drew away from the renowned Group of Ansar Al-Sunnah Al-Muhamadiyyah (protectors of the Prophet's Sunnah). They started to criticize it and describe its followers as being (Muslims who speak your language but whoever responds to them will be thrown in Hell-fire). They based this view on Hadith Al-Fitnah (sedition) which is narrated by Hudhayfah ibn Al-Yaman. The reasons for which the brothers referred to the above and broke away from Ansar Al-Sunnah Al-Muhamadiyyah Group can be summarized in the following:

They consider naming the Salafiyyah Group in Sudan as Ansar Al-Sunnah Al-Muhamadiyyah a Bid`ah (innovation in religion). They think that Ansar Al-Sunnah Al-Muhamadiyyah Group is a mere party, just like all other deviated parties and groups.

It is worth mentioning that such a matter separated Muslims and disturbed the Da`wah (calling) to Tawhid (belief in the Oneness of Allah) in a country where

most of its people follow the way of Sufism. In addition, the current situation causes young men who join Ansar Al-Sunnah Al-Muhamadiyyah Group to be confused and doubt the truth. People wonder how the Salafiyyah Group in Sudan can unify Muslims all over the world while it is unable to unify its few members? Yet, people have perfect Yaqin (certainty) that In sha'a-Allah (if Allah wills) He (Exalted be He) will cause the truth to be victorious and destroy falsehood along with the enemies of Din (religion).

A: ansar al-Sunnah al-Muhamadiyyah Group in Egypt and Sudan is an Islamic Group whose members abide by the Sunnah (whatever is reported from the Prophet, peace be upon him) according to the understanding of the Salaf (righteous predecessors), who makes Da`wah to Allah in conformity to what has been conveyed to Muslims by the Prophet (peace be upon him) regarding the issues of Tawhid, `Ibadah (worship), and good manners. Besides, Ansar Al-Sunnah Al-Muhamadiyyah Group believes in Al-Wala' wal-Bara' (loyalty and disassociation for Allah's Sake) based on the Qur'an and Sunnah. The foregoing is what we know about such a Group. All praise be to Allah Alone, Ansar Al-Sunnah Al-Muhamadiyyah Group represents the real Muslim main body amidst such societies which have many different sects and creeds. It may be worth mentioning that many scholars, knowledge seekers, and ordinary people benefited from Ansar Al-Sunnah Al-Muhamadiyyah Group, and that this name distinguishes the concerned Group from other groups and sects that indulge in misguiding Bid`ahs (innovations in religion) and whims. Nevertheless, the covenant of Al-Wala' wal-Bara' (that the members of the Group in question give) has nothing to do with any name; it is just a covenant to follow the Qur'an and Sunnah and love and hate in Allah's cause.

Accordingly, it is impermissible that followers of the Group in question separate or that any body disunites them. Whoever does so or accuses them of forming an abominable party transgresses them and commits a sin.

The accusation referred to above is nothing but a Fitnah (sedition) that separates Muslims who model after the way of the Prophet (peace be upon him). We enjoin you and ourselves to fear Allah in secret and public, not to respond to those who want to create differences between Muslims, to be keen to acquire beneficial knowledge and spread it amongst people, to give special concern to issues which relate to Tawhid of Allah (Glorified and Exalted be He) in His `Ibadah, Names, and Attributes, and to warn against Shirk (associating others with Allah in His Divinity or worship) and deviating ways. May Allah keep us all firm on Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18072

Q 1: what is the meaning of giving authority to people other than the qualified people, which the Prophet (peace be upon him) informed as one of the signs of the Hour? Does this apply to religious matters only, or to both worldly and religious matters?

A: The meaning of giving the authority... in this Hadith is: giving the authority to other than the qualified people in both worldly and religious matters, as

(Part No. 2; Page No. 323)

responsibility is a trust which should be delivered to its people, and giving it those who are not qualified would be a form of treason, as this leads to corruption and the loss of people's rights. Allah says: ﴾Verily, the best of men for you to hire is the strong, the trustworthy.﴿ So there must be power in execution and integrity in performance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18060

Q 2: When my mother regained her consciousness after falling into a coma and found half of her body paralyzed, she asked Allah (Exalted be He) to end her life because she did not want to live in such a state. One day later, she returned home and died the following morning. Is my mother sinful because she asked Allah (Exalted be He) to let her die? Please advise. May Allah reward you with the best!

A: wishing for death is not permissible unless a Muslim is afraid of Fitnah (trial) in their religion. The Prophet (peace be upon him) said: ("None of you should wish for death because of a calamity which has befallen them. However, if it is

(Part No. 2; Page No. 324)

unavoidable to wish, let them say, "O Allah, keep me alive so long as life is better for me and let me die when death is better for me.") There are many Hadith to that effect. The action of your mother is not permissible, but perhaps she is excused owing to her ignorance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 16371

Q 4: i am often fed up with my life and the Muslims' lack of religious commitment. i frequently say, "i wish i was not born." I ask Allah (Exalted be He) to help me get rid of this feeling of dissatisfaction. How can I eliminate this distress?

A: It is not permissible for a man to say the phrase "I wish I was not born;" rather, they should, when afflicted with an unpleasant thing, show patience and have Ihtisab (confident anticipation of Allah's Recompense) and say as the patient ones used to say: ("Truly! To Allâh we belong and truly, to Him we shall return.") If anything bad happens to a person, they should say: "Allah has decreed and what He wills has happened," as the Prophet (peace be upon him) said: ("Maintain doing the useful things, seek the help of Allah, and do not feel helpless. If anything happens to you, do not say, 'If only I had done such and such thing, then such and such thing would have happened.' Say instead, 'Allah (may He be Exalted) has decreed and what He wills has happened,

for 'If only' opens the door to Satan.") (Related by Muslim in his Sahih (authentic) Book of Hadith)

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The second question of Fatwa no. 16596

Q 2: What are the means to strengthen one's Iman (faith) at times of Fitan (sedition) appearing in Televisions, streets, and western societies?

A: There are several means by which a person can strengthen Iman, such as abiding by the acts of obedience to Allah, avoiding prohibitions, associating with righteous people, increasing the recitation of the Qur'an and contemplating its meaning, studying the Prophetic Sunnah (Whatever is reported from the Prophet), and the persistence in remembering Allah (Glorified and Exalted be He), in addition to being attached to Du`a' (supplication) and feeling that you are always in need of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17549

Q 1: We are young people from Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), praise be to Allah. We face some difficulties when we call our parents to apply the Sunnah (whatever is reported from the Prophet). Many young people cannot apply the Sunnah

(Part No. 2; Page No. 326)

for fear of their fathers. What is the ruling on this?

A: You have to adhere to the Sunnah, acquire useful knowledge, show patience during suffering in Allah's Cause, and call your parents and other people to apply the Sunnah. We hope that Allah (Exalted be He) will guide people at your hands. Allah's Messenger (peace be upon him) said: ("If Allah guides aright even one man through you, that is better for you than to possess the most valuable of the camels.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14833

Q: May Allah (Exalted be He) reward you for your concern about Islam and Muslims! In a previous letter, I stated that I began practicing Islam after a state in which I used to commit sins regularly. Later on, many things stood as barriers in my way and I was surprised that my father, who is supposed to help me give up sins, opposed me. My father does not like my state of practicing Islam or that of committing sins. When I asked him how I could please him, he ordered me to shave off my beard and forsake the Multazim (practicing Muslim) brothers in our country. He gave me that order on the pretext that the society rejects

(Part No. 2; Page No. 327)

and does not welcome them. I told him that we should overlook the society since we seek only the reward in the Hereafter in which every believing slave will be honored and we seek only to lead our life in a way that pleases Allah (Exalted be He). He told me that even though he is sure that both they and I follow the right way, the society still looks at them suspiciously and does not approve of them. He does not prevent me from sitting in the nearby Masjid (mosque); yet the main problem lies in my beard. He forbids me from attending their lectures or mixing with them. He even permits me to observe I`tikaf (seclusion for worship in a Masjid) throughout the rest of my life on the condition that I shave off my beard. My father says that I may take all my books and remain in the nearby Masjid forever. In this case he will be pleased with me. If I keep my beard, he will not because he considers this beard a source of shame for my brothers who insist on abandoning Salah (Prayer). I wonder how growing my beard could be a source of shame for people who do not obey Allah (Exalted be He) or enter Masjids. i have the option to choose between obeying my father and obeying the Messenger (peace be upon him). i said that no one is to be obeyed in defiance to Allah (Exalted be He) and requested my father to give me fifteen days respite to consult about the matter, though I am fully convinced that I must not obey anybody in defiance of Allah (Exalted be He). Please advise.

(Part No. 2; Page No. 328)

A: We thank Allah (Exalted be He) that He has guided you and we implore Him to make you steadfast and consistently observant of Islam - indeed He is All Hearer and All Responsive. It is obligatory for you to be dutiful to your parents and treat them kindly and you should avoid speaking harshly to them. You must try your best to fulfill their needs. However, it is not permissible for you to obey the order of your father to shave off your beard because the Prophet (peace be upon him) said: ("Trim closely the moustache, and let the beard grow.") (Agreed upon by Al-Bukhari and Muslim) The Prophet (peace be upon him) also said: ("It is obligatory for a Muslim to listen and obey (the appointed authority) whether they like it or not, except when they are ordered to do a sinful thing; in such a case, there is no obligation to listen or to obey.") (Agreed upon by Al-Bukhari and Muslim) Your father fears that people may talk ill of you or despise you due to your adherence to Islam and

sitting with righteous people, but you may tolerate this fact by telling him that Allah (Exalted be He) has made Islam a test for people so that the one who adheres patiently to it will gain the pleasure of Allah (Exalted be He) and enter His Jannah (Paradise). People hurt Prophet Muhammad (peace be upon him) who is the premier of people and most loved person to Allah (Exalted be He). They depicted him as a mad man and a sorcerer, put the abdominal contents of a slaughtered she-camel between his shoulders, cast stones at him, and severely beat and tortured his Sahabah (Companions of the Prophet) until some of them died. Nonetheless, they patiently adhered to Islam and as a result a new person used to embrace Islam every day until the Muslims became stronger and glorious as Islam prevailed. Similarly, these days Islam has become strange and Multazim persons are pursued and displaced and false accusations are made against them. However, Allah (Exalted be He) will make Islam reign supreme by their persistent adherence to it and patience in spite of the harm, insults, and mockery they experience.

Many Muslims at all levels have started practicing Islam and are returning to it every day. Allah (Exalted be He) says: ﴾So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious)﴿ He (Exalted be He) also says: ﴾O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18449

Q 1: How correct is the saying: "At the end of time, iron will speak, the far will become near, and slaves will rule or slaves will be emancipated"? Is this a Hadith which was authentically reported from Allah's Messenger (peace be upon him)? Is it a common saying?

A: This saying was not authentically reported from the Prophet (peace be upon him). In this regard, Al-Bukhari, Muslim, and others related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Time will pass rapidly, knowledge will decrease, trials will take place, miserliness will be thrown (in the hearts of the people),

(Part No. 2; Page No. 330)

and the Harj will increase." They asked, "What is the Harj?" He replied, "(It is) murdering, (it is) murdering.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 2; Page No. 331)

Signs of the Hour

(Part No. 2; Page No. 332)

(Part No. 2; Page No. 333)

The first question of Fatwa no. 18645

Q 1: are Ya'juj and Ma'juj (Gog and Magog) from Banu adam (human beings, descendents from Prophet adam)?

A: Ya'juj and Ma'juj are two great nations from the descendents of Prophet Adam (peace be upon him). At the end of time, they will emerge and will cause mischief. Allah (Exalted be He) will destroy them all in one night when `Eisa (Jesus - peace be upon him), the son of Mary, descends. Their appearance is one of the major signs of the Hour as mentioned in the Qur'an and the authentic Sunnah (whatever is reported from the Prophet). There are many Hadith that indicate that they are from the descendents of Adam (peace be upon him). It was authentically reported on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Allah (may He be Glorified and Exalted) will say on the Day of Resurrection, 'O Adam.' Adam will reply, 'O Lord! Labbayk wa Sa`dayk (I respond to Your Call and I am happy to serve You).' Allah will say, 'Bring out the people of the Fire from your descendants.' Adam will say, 'O Allah! How many are the people of the Fire?' Allah will reply, 'From every one thousand, take out nine hundred and ninety-nine.' At that time children will become hairy headed, every pregnant female will miscarry, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah. The people became afraid and their faces changed with fear. The Prophet (peace be upon him) said, 'Nine hundred and ninety-nine will be from Ya'juj and Ma'juj and one person will be from you.') (Agreed upon by Al-Bukhari and Muslim, and this is the wordings of Al-Bukhari)

(Part No. 2; Page No. 334)

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 17521

Q 2: who is Ibn Sayyad? Is he Al-Masih-ul-Dajjal (the Antichrist)? why did the Prophet (peace be upon him) not mention whether it was him or not?

A: Abdullah ibn Sayyad appeared in the lifetime of the Prophet (peace be upon him), and some Sahabah (Companions of the Prophet) thought he was Al-Dajjal. The Prophet (peace be upon him) himself thought the same, until he knew afterwards that it was not him, rather he was a soothsayer. The Prophet (peace be upon him) said to him: ﴾I have something hidden for you. Ibn Sayyad said, "It is Ad-Dukh." (And he was really hiding for him Surah Ad-Dukhan). The Prophet (peace be upon him) said to him, "Be off! You can never go beyond your position"﴿ Meaning: You are one of the fellowmen of the soothsayers who have allies of Satans to tell them a lot of the unseen things which they stealthily hear. Moreover, they used to mix

(Part No. 2; Page No. 335)

truth with lies as in the Sahih (sound) Hadith related by Al-Bukhary and others, that the Prophet (peace be upon him) said: ﴾The angels descend in the clouds and mention this or that matter decreed in the Heaven. The devils listen stealthily to such a matter, come down to inspire the soothsayers with it, and the latter would add to it one-hundred lies of their own.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19926

Q 2: is Al-Jassasa, which is mentioned in the Hadith reported by Tamim Al-Dary, the same creature as the one which will be of the Greater Signs of the Hour (Doomsday)? What will this creature do when it appears? Will it cause harm or not?

(Part No. 2; Page No. 336)

A: Al-Jassasa mentioned in the Hadith reported by Tamim Al-Dary (may Allah be pleased with him) is different from the creature which Allah will bring out from the earth at the end of time as a Greater Sign of the Hour (Doomsday).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Oneness of Allah's Names and Attributes

Fatwa no. 12763

Q: is it true that there is a servant appointed for each of Allah's Names to serve the people reciting this Name for a specific number of times, even though there is no Hadith or Ayah (Qur'anic Verse) stating this matter?

A: This is not true and has no origin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 17324

Q 3: is it permissible to explain the Names and Attributes of Allah to ordinary Muslims? Should we ask them to believe in the Names and Attributes of Allah in general without Tashbih (comparison), Ta`til (denial), Takyif (questioning)? What is meant by the saying of `Aly (may Allah be pleased with him): ("Talk to people in a manner they can understand, lest they should belie Allah and His Messenger") **?**

A: The Names and Attributes of Allah should be explained and taught to people as they are clarified in the Qur'an and Sunnah. This should be done along with believing and attributing

(Part No. 2; Page No. 339)

their meanings to Allah as befits Him without distortion, Takyif, Tamthil (likening Allah's Attributes to those of His Creation), or Ta`til. Allah (Glorified be He) says:(Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) ("Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].) ("He begets not, nor was He begotten.) ("And there is none co-equal or comparable unto Him.") and: (There is nothing like Him; and He is the All-Hearer, the All-Seer.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15900

Q: are "al-Khalifah" and "al-Sahib" among the Most Beautiful Names of allah?

A: Neither "Al-Khalifah" nor "Al-Sahib" is a name of Allah. However, the saying of the Prophet (peace be upon him): (O Allah, You are the Companion in the journey, and the One Who looks after the family) was by way of

(Part No. 2; Page No. 340)

informing not calling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 16050

Q: is it permissible to call any of Allah's Servants by (Rahman, Rahim or Jabbar) without using the definite article "Al"?

A: It is permissible for a person to be called by the name that corresponds to Allah's Name as long as it is not specified for Him only, such as " Al-Malik" (the king), as mentioned in the Qur'an: ﴿And the king said: "Bring him to me."﴾ Also such as: `Alim, Halim, Allah (Exalted be He) says: ﴿So We gave him the glad tidings of a forbearing boy.﴾ (halim), and ﴿And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism).﴾ (`alim). Also: Ra'uf, Rahim as He (Exalted be He) has mentioned in describing His Prophet (peace be upon him): ﴿for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.﴾ It should also be mentioned that there is a difference between the Names of the Creator

(Part No. 2; Page No. 341)

and the names of creations, for nothing resembles Allah (Glorified be He) in His Self, Names or Attributes. He (Exalted be He) says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fifth question of Fatwa no. 16863

Q 5: The Imam (the one who leads congregational Prayer) forgot to say, "Sami'a Allahu liman hamidah (Allah listens to those who praise Him)" and said instead, "Allahu Akbar (Allah is the Greatest)." Should he perform Sujud-ul-Sahw (Prostration of Forgetfulness)? I am sending you two books that I would like Your Eminence to give your opinion on.

A: Tasmi' (saying: "Sami'a Allahu liman hamidah [Allah listens to those who praise Him]")," when standing after Ruku') is one of the obligatory actions of Salah (Prayer), because the Prophet (peace be upon him) always did it. If an Imam or someone offering Salah individually forgets to say it, then it is obligatory on them to perform Sujud-ul-Sahw to make up for what they missed.

After reviewing the two sent books, "Al-Takhmisiyyah Al-Manzhumah li Asma' Allah Al-Husna" and "Wasilat Al-Shafi", we would like to inform you that after studying the two mentioned books, the following is observed:

Firstly: "Al-Takhmisiyyah Al-Manzhumah li Asma' Allah Al-Husna" is a delicate treatise in verse, but it includes brief expressions, innovated supplications, and forbidden generalizations. On page four, for example, there is the expression: "Taqdast Ya man tamam al-khalqu jahah [O You the Most Perfect, Whom the creation completed His Glory]," which contains a grave error by ascribing an imperfection to Allah (Exalted be He).

On page six there is the statement: "Invoke the Most Generous and say: O He!" It suggests supplicating to Allah with the pronoun "He," which is not appropriate because it is not one of His Sublime Names. We should not call upon Allah using "He" because His Names (may He be Praised and Exalted) are Tawqifiy (bound by a religious text and not amenable to personal opinion).

On page twenty the author says: "By Your Generosity, O You Who removes distress quickly, and all the Prophets and the angels..." until page twenty-two, "...we beseech You in the name of them all for Your Generosity, which...." It is not permissible to beseech Allah (make Tawassul) in the name of the creatures, or by virtue of their status, or their right, whether they are prophets, righteous people, or others, because this is a newly introduced matter into the Din (religion). And all newly introduced matters are Bid'ah (innovation in religion) and every Bid'ah is Dalalah (deviation from right).

There are also other similar things on pages five, eight, etc.

Therefore, it is not permissible for this book to be printed, published, or read, as it includes matters prohibited by the Shari'ah (Islamic law), like the above-mentioned.

Secondly: I have two comments concerning the book "Wasilat Al-Shafi" that is followed by Du'a' Khatm Al-Qur'an (supplication upon completing of one reading of the whole Qur'an) and Khutbat Al-Nikah (the sermon said on the occasion of marriage) by Al-Nabhany:

On page three there is the phrase: "I wish Muhammad was our guide," which is misleading, because

Allah already sent him as our Prophet and Messenger.

On pages fifteen and sixteen, there is this Du'a' (supplication): "O Allah! Forgive me and forgive Your erring and weak slave, Yusuf ibn Isma'il Al-Nabhany, the author of this book, and admit me and him into Jannah (Paradise) without prior punishment, and convey to his soul the reward of reciting Al-Fatihah." After reciting it, he says: "..." It is not legitimate to recite the Qur'an for the deceased and then gift the reward of its recitation to them, as there is no evidence for this. In addition, Al-Nabhany, who died in 1350 A.H., had many wrong beliefs and exaggerations about the Din, and his other books contain sayings entailing Bid'ah and Shirk (associating others with Allah in His Divinity or worship). Furthermore, scholars have warned against his writings and refuted them, among whom were Mahmud Shukry Al-Alwsy (may Allah be merciful to him) who wrote a book entitled "Ghayat Al-Amani fi Al-Rad 'ala Al-Nabhany (The Choicest Material of Refuting Al-Nabhany)".

Thus, Muslims should take precaution in their Din and should avoid these books and those like them, as they include many evil matters, such as Shirk, idolatry and attachment to the deceased. All these matters undermine the basis of the Din of Islam and its Tawhid (monotheism). As for what is mentioned at the end of it in Du'a' Khatm Al-Qur'an and Khutbat Al-Nikah, they also include many wrong beseeching, Bid'ahs, and a Hadith Mawdu' (fabricated Hadith), which says: "Two Rak'ahs (units of Prayer) offered by a married man are better than seventy Rak'ahs offered by an unmarried man." The Sunnah (whatever is reported from the Prophet) includes great good and general benefits, which can be sought in the books of reliable scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14674

Q: We have shoes imported from Taiwan that have external sides that are, cunningly done, in the shape of the word Allah (Exalted be He). What do people who bought such shoes unknowingly have to do? Do they have to abstain from using such shoes or should they only efface such sides?

A: It is impermissible to use such shoes unless the concerned sides taking the shape of the word Allah are obliterated first, as they symbolize contempt for the Name of Allah (Glorified and Exalted be He).

(Part No. 2; Page No. 345)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15647

Q: My real name that my father gave me is Bajid. However, my name was registered by mistake as Badi (initiator) and that is my name until now. Since the One who initiates every thing is Allah Alone (Glorified and Exalted be He), I would like to change my name to `Abd-ul-Khaliq. Yet, my family would like my name to be changed to Bajid - the name that they wanted to call me before - while others want me to keep my current name, Badi. I hope that your Eminence will tell me what the best of all the foregoing names is? Who do I have to obey? Besides, what is your opinion regarding my current name, i.e. Badi? I ask Allah to forgive me and to reward you with the best.

A: it is permissible for you to change your name to a better one. However, if some of your relatives do not agree that you do so; it is better to keep your current name bearing in mind that such a name is not Makruh (reprehensible) as far as Shari`ah (Islamic law) is concerned. On the other hand, your saying that it is Allah Who initiates everything meaning that Badi

(Part No. 2; Page No. 346)

is one of the Names of Allah (Exalted be He) is wrong for it is not so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12800

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' reviewed the request submitted to his Eminence the General Mufty (Islamic scholar qualified to issue legal opinions) from the director of the department responsible for following those who remain illegally in the country after the performance of Hajj or `Umrah and forcing them out in Riyadh, which was referred to the Committee from the General Secretariat of the Council of Senior Scholars with the number (1898) in 14/4/1410 AH. The following question was posed:

There is a company named "`aziz for Contracting and Trade". We would like Your Excellence to advise us whether the name of the company is one of the Names of allah (Glorified and Exalted be He) or not. We hope Your Eminence will give us an answer to carry out the necessary procedures. With best regards!

After studying the question, the Committee answered:

There is no objection to this name, because the word "`Aziz" is not exclusive

(Part No. 2; Page No. 347)

to Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14727

All praise be to Allah Alone; peace and blessings be upon the last Prophet; to commence:

The Permanent Committee for Scholarly Research and Ifta' looked into the request for Fatwa submitted to his Eminence the General Mufty from his Eminence chief of department of Riyadh city, and referred to the Committee from the general secretariat of the Council of Senior Scholars no. 431/2, dated 20/4/1412 A.H. in which a person asks the following question that reads:

We enclose to your Eminence a tile with the name of the owner of the factory written on it. His name is al-Nafei`, which we think is one of the attributes of allah (Glorified and Exalted be He). We hope you will refer it to the competent Committee and inform us of the ruling. May Allah protect you and peace and blessings be with you!

A: There is no harm in that; because this name is not one of the Names of Allah that applies only to Him. In fact Allah (May He be Praised) can be described as Ad-Darr (the Distressor) and Al-Nafei` (the Benefactor).

(Part No. 2; Page No. 348)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17118

Q: In some of the Masjids (mosques) here in the district of Bashshar, people repeat Al-Latif (i.e. The Kindest), one of Allah's Most Beautiful Names, every Friday after finishing the study circle before the Adhan (call to Prayer) and the two sermons of Friday Salah. They repeat this Name 129 times. I asked the Imam about this practice and he told me that they do so for Allah to save them from His Wrath. What is your view and explanation of this practice?

A: recitation of Allah's Name (Al-Latif) 129 times before the Adhan of Friday Salah has nothing to do with the guidance of the Prophet (peace be upon him) nor his Companions (may Allah be pleased with them) nor the Salaf (righteous predecessors). In fact this is one of the Bid`ah (innovation in religion) introduced to religion. It is authentically reported from the Prophet (peace be upon him) that he said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ i.e. Allah will not accept it from the person who does it. With regards to sitting in circles for lessons before the Adhan (call to Prayer) of the Friday Salah and the two sermons, it is forbidden according to the Hadith that is narrated by Al-Nasa'iy from `Amr ibn Shu`ayb from his father from his grandfather: ﴾That the Prophet (peace be upon him) forbade

(Part No. 2; Page No. 349)

sitting in study circles in mosques before the Jumu`ah (Friday) Prayer ﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa no. 18370

Q 1: It is mentioned in the book of Samir Al-Mu'minin fi Al-Mawa`izh Wal-Hikam Wal-Qasas by Muhammad Al-Hajjar, (fifth edition, published by Dar Al-Nafisin 1406 A.H./pp. 171-172): "... And that Allah (Exalted be He) has twenty Attributes, which are all affirmed by the Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma` (consensus of scholars). Scholars of Tawhid (belief in the Oneness of Allah) divided such Attributes into four categories:

1- Sifah Nafsiyyah (Essential Attribute): which is Existence.

2- Sifat Salbiyyah (Negating Attributes): Oneness, Eternity, Permanence without beginning, Absolute Independence, Dissimilarity to creation.

3- Sifat Al-Ma`ani (Abstract Attributes): Knowledge, Will, Power, Hearing, Seeing, Speech, and Life.

4- Sifat Ma`nawiyyah (Signifying Attributes): that Allah is Knowing, Willful, Powerful, Hearing, Seeing, Speaking, and Living."

My question is whether it is true that Allah's Attributes are only twenty? Is such a division correct and proven by the Qur'an, Sunnah, and Ijma`?

A: It is untrue to confine Allah's Attributes to a certain number; be it twenty or any other number. This is because Allah has many Attributes that no one can count except Him (Exalted be He). All Allah's Attributes are Perfect and we have to believe in all the Attributes which are mentioned in the Qur'an or Sunnah. Such Attributes are divided into Sifat Dhat (Attributes of Allah's Person) and Sifat Af`al (Attributes of Allah's Actions). Sifat Dhat are such as the Face, the Hands, Hearing, and Seeing while Sifat Af`al are such as Rising over the `Arsh (Allah's Throne), Descending to the heavens of the world during the last third of every night, and (the acts of) Speaking, Creating, Providing, Giving life, and Causing death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19110

Q: We receive many questions regarding enumerating the Most beautiful Names and Attributes of Allah, especially those mentioned in the Hadith narrated on the authority of Abu Hurayrah (may

(Part No. 2; Page No. 351)

Allah be pleased with him) from Al-Walid ibn Muslim, `Abdul Aziz ibn Al-Husayn, and others. Are the following considered among His (Exalted be He) Names: Al-Abad (the Everlasting One), Al-Badi` (The Incomparable), Al-Baqy (The Remaining One), Al-Ba`ith (The Determiner of Resurrection), Al-Bar (the Benign), Al-Burhan, Al-Jalil (the Majestic), Al-Hannan (the Ever-Compassionate), Al-Da'im (the Everlasting), Al-Rafi` (One who promotes His servants), Al-Shadid (the Strong One), Al-Rashid (the Guide to the right path), Al-Sadiq (the Truthful), Al-Sabur (the Patient), Al-`Adl (the Just), Al-`Alam (the All-Knower), Al-Fatir (the Creator of the heavens and the earth), Al-Fard (the One), Al-Qadim (the Old One), Al-Kafi (the Sufficient), Al-Kafil (One Who supports His servants), Al-Mughni (the Enricher), Al-Muhsi (the Counter), Al-Muntaqim (the Avenger), Al-Mubdi' (the Commencer), Al-Mu`id (the Restorer), Al-Mughith (the Sustainer), Al-Muhiy (the Life-giver), Al-Mumit (the Death-giver) , Al-Malik (the Sovereign), Al-Mudabbir (the Arranger of Affairs), Al-Nur (the Light), Al-Waliy (the Lord), Al-Wafy (the Faithful One), Al-Waqiy (the Protector), Al-Khafid (the Abaser), Al-Rafi` (the Exalter), Al-Mu`ty (the Giver), Al-Mani` (the Withholder), Al-Nafi` (the Propitious), Al-Mu`iz (The Supreme Might Giver), Al-Mudhil (The Supreme Humiliator)? These Names are stated in may books, frequently stated and printed on cards for people to say after Salah (Prayer).

I hope that Your Eminence will provide us with a clear answer regarding these Names. Is it permissible to name a person with the word `Abd (slave) followed by any of these Names like `Abd Al-Baqy, `Abd Al-Da'im, `Abd Al-Jalil, etc? May Allah reward you!

A: All the Names of Allah are beautiful. It was authentically reported that the Prophet (peace be upon him) said: ("Truly, Allah has Ninety-nine Names; one hundred minus one. Anyone who enumerates them will be admitted to Paradise.") i.e. whoever knows, understands, believes, and worships Allah according to them. There was no authentically reported Hadith to specify them. Therefore, they are taken from the Qur'an and the Hadith reported from the Messenger of Allah (peace be upon him) because

(Part No. 2; Page No. 352)

these Names are Tawqifiy (bound by a religious text and not amenable to personal opinion). They are not correct unless there is evidence from the Qur'an and the Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19930

Q 1: The Messenger (peace be upon him) said: ("Allah has ninety-nine names, i.e. one-hundred minus one.") **What is the meaning of this Hadith? Does this mean we should memorize Allah's Names or act according to them?**

A: First, the mentioned number does not mean that Allah (Exalted be He) does not have other than these ninety-nine Names, but the meaning is that anyone who memorizes these Names will enter Jannah (Paradise). Thus, the meaning is to inform people that memorizing them will cause admittance to Jannah and not to count all the Names.

Second, the meaning of counting in the Hadith is to memorize the Names, understand their meanings, and worship Allah (Exalted be He) with them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second question of Fatwa no. 20961

Q 1: is Al-Fard one of the Allah's Names?

A: Allah's Names are Tawqifiyyah (bound by a religious text and not amenable to personal opinion). The Name "Al-Fard" was not mentioned in the Qur'an or in the Sunnah, so it is not considered one of Allah's Names; it is just used to refer to Him.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 2: Is the guardian of Jannah (Paradise) called Radwan? Where was his name mentioned?

A: It is known among the scholars that the guardian of Jannah is called Radwan. His name was mentioned in some Hadiths but their authenticity is controversial. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 18362

Q 1: The Prophet (peace be upon him) asked a bondmaid, "Where is Allah?" She answered, "In heaven."

Is this Hadith Sahih (authentic) or Da`if (weak)? What is the ruling on asking about where allah is? Please support the answer with evidence from the Qur'an or a Hadith?

A: The Prophet (peace be upon him) asked a bondmaid: (Where is Allah? She answered: In heaven. He asked: Who am I? She replied: The Messenger of Allah. The Prophet (peace be upon him) then said: Set her free,

(Part No. 2; Page No. 354)

for she is a believer.) This Hadith is Sahih and it was reported by Muslim, Abu Dawud, and Al-Nasa'iy on the authority of Mu`awiyah ibn Al-Hakam (may Allah be pleased with him).

This Hadith and other evidence pertaining to the same meaning and taken from the Qur'an and Sunnah (whatever is reported from the Prophet) prove the attribute of Highness for allah (Exalted be He) and that He (Glorified be He) is in heaven. Allah says: (Do you feel secure that He, Who is over the heaven (Allâh)) "Over the heaven" denotes highness and means that He (Glorified be He) is over everything and over the `Arsh (Allah's Throne), which is the roof of creation. Allah (Glorified be He) says: (The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).) He (Glorified be He) also says: (Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).)

The Prophet (peace be upon him) found the bondmaid's answer sufficient to prove her Iman (belief); this indicates that Iman and attesting that the person professing Iman is a believer depend on outward evidence. The Prophet (peace be upon him) said that the bondmaid apparently professed Iman and applied the apparent rulings to this assumption. An opposite case is to profess Iman but commit an action that takes out of the pale of Iman.

(Part No. 2; Page No. 355)

That was why the Prophet (peace be upon him) treated the hypocrites according to what they professed, and used to apply to them the rulings applied to other believers. Furthermore, when one of them died, he (peace be upon him) used to offer the Funeral Prayer. He was only prohibited from offering the Funeral Prayer over the person whose hypocrisy was assured. Otherwise, he would have searched the people's inner selves and known what they were hiding; something which cannot be done by any person.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 21164

Q: We hope you would provide us with a detailed declaration about what was written by Khalid Mahyub in "Akhbar Alkhalij" newspaper, issue no. (7889), on Friday 29, October, 1999 entitled: "Glorifying Allah (Exalted be He) to the contrasts of these attributes and all other deficiencies". In this article, he has impugned the `Aqidah (creed) of the Salaf (righteous predecessors), especially Shaykh-ul-Islam Ibn Taymiyyah and Ibn Al-Qayyim (may Allah be merciful with both of them) whom he accused of adopting Tajsim (anthropomorphism).

A: It is an obligation to confirm the Names and Attributes which Allah (Exalted be He) or His Messenger (peace be upon him) has confirmed to Himself in a way that befits Him (Glorified be He) without Tashbih (comparison) or Takyif (questioning Allah's Attributes), and to refute what He or His Messenger (peace be upon him) has refuted for Himself of resembling His Creatures without Tahrif (distortion of the meaning) or Ta`til (denial of Allah's Attributes). This is according to His Saying

(Glorified be He): ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ Therefore, Allah has confirmed Hearing and Sight to Himself, but at the same time He has refuted any resemblance to His Creatures. The terms "Tajsim" and "organs" are innovated words that have no origin in the Qur'an or the Sunnah (whatever is reported from the Prophet) either by confirmation or refutation. Regarding the direction, Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) agree that Allah (Glorified be He) exists upwards above His Creatures, rising over His Throne Separate from His Creatures. This is indicated by the evidence from the Qur'an and the Sunnah, and whoever denies this will be a Kafir (disbeliever) in Allah (Glorified and Exalted be He). This is the Madh-hab (belief) of the Salaf that was adopted by many leaders of guidance such as Shaykh-ul-Islam Ibn Taymiyyah and Ibn Al-Qayyim (may Allah be merciful with them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Allegorical interpretation of Allah's Attributes

Fatwa no. 13683

Q: Is it permissible to understand the meaning of Istiwa' (Allah's rising over the Throne in a manner that befits Him) as straightness?

A: The `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) concerning the Names and Attributes of Allah (Exalted be He) states the following:

They believe in the Names and Attributes mentioned in the Qur'an and the Sunnah as authentically reported from the Messenger of Allah (peace be upon him), without Ta'wil (allegorical interpretation), Tamthil (likening Allah's Attributes to those of His Creation), Tahrif (distortion of the meaning), or Ta`til (denial of Allah's Attributes). They describe Allah (Exalted be He) with the Attributes He has ascribed to Himself and with the Attributes which His Messenger (peace be upon him) has ascribed to Him. Allah (Exalted be He) has described Himself in several places in the Qur'an with Istiwa' on the Throne in a manner that suits His Majesty. Allah (Exalted be He) says: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ He also says: ﴾He it is Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (in a manner that suits His Majesty).﴿ He says: ﴾Then He (Istawâ) rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad صلى الله عليه وسلم , concerning His Qualities: His rising over His Throne, His creations, etc.), as He is Al-Khabîr (The All-Knower of everything i.e. Allâh).﴿

Malik ibn Anas, the Imam of Ahl-ul-Sunnah, was asked about Istiwa', and he said, "Istawa' is known in a way that is unknown. It is obligatory to believe in it, but asking about it is a Bid`ah (innovation in religion)."

A Muslim should follow the Salaf (righteous predecessors) and believe in Allah's Attributes that are mentioned in the Qur'an and Allah's Attributes that were authentically reported from the Messenger of Allah (peace be upon him). It is not permissible to understand Istawa' on the Throne as referring to straightness or restoration and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11865

Q: Do all the Attributes related to Al-Dhat (Essence of Allah) mentioned in many Nusus (Islamic texts from the Qur'an or the Sunnah) have the same meaning or do they have different meanings according to the context in which they are mentioned? We hope you will provide us with information on what the following Attributes of Al-Dhat mean in each context:

(Part No. 2; Page No. 359)

(a) the word "Al-Yad" i.e. hand: What does it mean in each of the following Nusus: ﴾Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)?﴿ **,** ﴾Say (O Muhammad صلى الله عليه وسلم): "All the bounty is in the Hand of Allâh﴿ **,** ﴾The Hand of Allah is with the majority﴿ **, in another Hadith:** ﴾The Hand of Allah is over the majority.﴿ **and in an Ayah (Qur'anic verse):** ﴾The Hand of Allâh is over their hands.﴿ **What does the use of "Ayd" (i.e. the plural form of "Yad") mean?**

(b) The word "Al-`Ayn" i.e. eye: What does it mean in each of the following Nusus: ﴾"And construct the ship under Our Eyes﴿ **,** ﴾So wait patiently (O Muhammad صلى الله عليه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes﴿ **,** ﴾And I endued you with love from Me, in order that you may be brought up under My Eye.﴿ **? What is the proof that Allah (Exalted be He) has Eyes?**

(c) The word "Wajh" i.e. face: What does it mean in each of the following Nusus: ﴾so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne).﴿ **,** ﴾when you spend not except seeking Allâh's Countenance.﴿

(Part No. 2; Page No. 360)

﴾We feed you seeking Allâh's Countenance only.﴿ **,** ﴾And the Face of your Lord full of Majesty and Honour will remain forever.﴿ **?**

It would be useful if you provide us in your answer to these questions with references from which we can obtain further useful information.

A: The word "Yadd" in the mentioned Nusus of section (a) refers to one meaning, that is, confirming Allah's Attribute of having a Hand. However, this Hand befits Allah's Majesty with no Tashbih (comparison) or Tamthil (likening Allah's Attributes to those of His Creation) to the hands of His Creation and with no Tahrif (distortion of the meaning) or Ta`til (denial of Allah's Attributes). Just as Allah (Exalted be He) has a Dhat (Essence) which is different from those of His Servants, He has Attributes which are also different from those of His Servants. There are many other Nusus that support the ones that were mentioned in confirming Allah's Attribute of having a Hand. They all mention the word "hand" in singular, dual, and plural forms. We have to believe in their surface meaning as mentioned and leave their interpretation to Allah (Exalted be He) to be acting according to the Nusus of the Qur'an, the Sunnah (whatever is reported from the Prophet), and the views of the

Salaf (righteous predecessors).

As for the word "Ayd" in the Saying of Allah (Exalted be He): (With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.)

(Part No. 2; Page No. 361)

it is derived from a different word that means strength. In Arabic the word "Ayyada" means supported and provided others with strength. It has nothing to do with the plural form of "Yad" (i.e. which means hands). Hence, this Ayah is not one of Ayat-ul-Sifat (Qur'anic verses including Allah's Attributes) on which scholars have differed; some confirming it while others interpreting it. In fact, describing Allah (Exalted be He) as having strength is beyond dispute.

The meaning of each of these Nusus differs according to the context and the evidence mentioned in the Nusus. Allah's Saying: (Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)?) indicates that Allah (Exalted be He) has absolute power because the sovereignty of everything is in His Hand according to the context of the Ayahs. His Saying: (Say (O Muhammad صلى الله عليه وسلم): "All the bounty is in the Hand of Allâh) indicates that all blessings and bounties belong to Allah Alone. The Hadith: (The Hand of Allah is over the majority) urges the believers to unite and love each other

(Part No. 2; Page No. 362)

and involves a promise that Allah (Exalted be He) will grant the believers support and triumph over others if they unite to defend Al-Haqq (the Truth). Allah's Saying: (The Hand of Allâh is over their hands.) refers to the Companions' pledge of allegiance to the Messenger (peace be upon him). Allah (Exalted be He) regards this pledge of allegiance given to His Messenger as a pledge of allegiance that is given to Him (Exalted be He). This, however, does not contradict the fact that Allah (Exalted be He) has a Hand that befits Him and that those who gave their pledge of allegiance to His Messenger (peace be upon him) have hands that befit them.

(b) The word "`Ayn" (singular of "A`yun" i.e. eyes) in the mentioned texts in section (b) confirms Allah's Attribute of having Eyes in a way that befits His Majesty without Tashbih or Tamthil to the eyes of His Creation and without Tahrif. The context of speech has no effect on the meaning of this word. In fact, it affects the meaning of the whole sentence in which the word occurs. The meaning of these sentences is as follows:

First, Allah (Exalted be He) orders Nuh (Noah - peace be upon him) to make the ship and he will be under Allah's Protection.

(Part No. 2; Page No. 363)

Second, Allah (Exalted be He) orders Prophet Muhammad (peace be upon him) to endure the harm inflicted upon him by his people until He judges between them with His Justice and He will watch, protect, and save him.

Third, Allah (Exalted be He) tells Musa (Moses - peace be upon him) that He blesses him once more by revealing to his mother what to do so her son Musa will be brought up under His Protection (Exalted be He). It also indicates that Allah (Exalted be He) has Eyes i.e. "Our Eyes" as in the Ayah mentioned in the question. In Arabic the word "`Ayn" is used in the plural or dual form when added to a plural or dual pronoun, as in the Saying of Allah (Exalted be He): (If you two (wives of the Prophet صلى الله عليه وسلم : 'Aishah and Hafsah رضي الله عنهما) turn in repentance to Allâh, (it will

be better for you), your hearts are indeed so inclined (to oppose what the Prophet صلى الله عليه وسلم likes)﴿ Another Hadith that indicates that Allah has Eyes is the Hadith of the Prophet (peace be upon him) about Allah (Exalted be He) and Al-Masih-ul-Dajjal (the Antichrist); it says that Al-Dajjal is one-eyed while Allah (Exalted be He) is not. Scholars of the Sunnah deduced from this Hadith that Allah (Glorified be He) has Eyes.

(c) The word "Wajahu-Allah" (i.e. the face of Allah) in the first sentence refers to the Qiblah (direction faced for Prayer towards the Ka`bah) according to

(Part No. 2; Page No. 364)

Mujahid and Al-Shafi`y (may Allah be merciful with them). The implication of words depends upon the context in which they occur and upon the surrounding evidence. The context and evidence here indicate that the meaning of the word "Wajh" in this sentence means the Qiblah according to the Saying of Allah (Exalted be He): ﴾And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne).﴿ In this Ayah, Allah (Exalted be He) mentions the directions and places towards which people turn their faces. This Ayah is similar in meaning to the following one: ﴾For every nation there is a direction to which they face (in their prayers).﴿ So the Ayah is not one of Ayat-ul-Sifat on which scholars have varied between a group confirming them and a group denying them. As for the word "Wajh" in the other sentences in the question, they indicate confirmation of Allah's Attribute of having a Face in a way that befits His Majesty (Glorified be He); because this is the basic meaning and there is nothing that changes it. However, this does not mean that Allah's Face is similar to the faces of His Creation; because each has a face that befits them.

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Q 2: what is the evidence on the prohibition of naming people after Allah's Names?

(Part No. 2; Page No. 365)

If it is not prohibited, are there particular restrictions? I mean the names, not the attributes, as it is known that people might be described by Allah's Attributes, and this was mentioned many times in the Qur'an. Please advise us concerning this matter.

A: First, the difference between Allah's Names and His Attributes is that the Name refers to the entity and its attributes. However, the attribute is a distinguishing feature of the entity, such as knowledge, power, creation, sustenance, granting life and causing death.

Second, a person may be named after Allah or described by one of Allah's Attributes. However, each has their own distinguishing features that befit them. Neither should be likened to the other, even if the same designation and general meaning of the word is shared, as the general meaning is only abstract, not material.

For instance, Allah named Himself the Ever-Living in His saying, ﴾Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).﴿ He also described some people as living

(Part No. 2; Page No. 366)

in His saying, ﴾He brings forth the living from the dead﴿ However, it is not the same; each has his own attributes. He also called one of Ibrahim's sons (peace be upon them) patient and the other knowledgeable, while He is the Patient and the Knowledgeable. This does not entail Tamthil (likening Allah's Attributes to those of His Creation), as each has his own distinguishing features, even if they share the designation. Allah called Himself All-Hearer and All-Seer in His statement, ﴾Truly, Allâh is Ever All-Hearer, All-Seer.﴿ He also described some people as hearers and seers in His statement, ﴾so We made him hearer and seer.﴿ This does not entail Tamthil, either, as each has his own distinguishing features as previously mentioned.

Allah described Himself as having knowledge in His statement, ﴾And they will never compass anything of His Knowledge except that which He wills.﴿ He also described some people as having knowledge in His statement, ﴾And of knowledge, you (mankind) have been given only a little.﴿

(Part No. 2; Page No. 367)

He described Himself as Powerful in His statement, ﴾Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.﴿ He also described some people as powerful in His statement, ﴾Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness﴿ It is not the same type of power, even if it is the same designation. Each has his own befitting characteristics.

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Q3: Are the following cases considered evidence for the prohibition of naming people after Allah's names?

a. Since it is prohibited to name any being after Allah's Proper Name, i.e. "Allah", it is also prohibited to name any being after any other Names of Allah; because we regard all the Names of Allah (Exalted be He) as equal.

b. It is known in the Arabic language that if a definite noun comes after "jarr wa-majrour" i.e. a preposition and prepositional phrase,

(Part No. 2; Page No. 368)

it indicates confining an adjective to the noun, and we notice this in the Statement of Allah (Exalted be He): ﴾And (all) the Most Beautiful Names belong to Allâh﴿ **This Ayah (Qur'anic Verse) indicates that the adjective "Most Beautiful" are exclusive to Allah's Names and it is impermissible to name other beings after these names. Can this be considered a valid evidence?**

A: It is prohibited to name other than Allah after Allah's Proper Names; because Allah's Proper Names cannot be shared with other beings. Similarly it is prohibited to name any being after any of Allah's Names whose meaning implies a quality that cannot be shared with other beings such as Al-Khaliq (i.e. the Creator) and Al-Bari' (i.e. The Originator). Allah's Name, Al-Kaliq (i.e. the Creator) means One Who creates things without having a model, and Al-Bari' (i.e. The Originator) means One Who originates things free from defects. These qualities are confined to Allah Alone and hence, none but He (Glorified be He) deserves these Names.

As for the Names and Attributes of Allah whose meaning is shared by other than Him with variation, it is permissible to use them to refer to other than Allah such as Al-Malik (The King), Al-`Aziz (The Almighty), Al-Jabbar (The Powerful), Al-Mutakbbir (The Tremendous); because Allah referred to Himself with these Names and referred to some of His servants with some of them such as: ﴾The wife of Al-'Azîz said﴿ and ﴾Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).﴿ (in this verse "arrogant tyrant" is a translation of "Mutakbbir Jabbar") and the likes of these verses. However, this does not imply

(Part No. 2; Page No. 369)

any similarity because every created being has qualities that make it distinct from other beings, and in this way we know the difference between Allah's Proper Name, i.e. "Allah", and other Names whose meanings can be shared with beings and cannot be treated like Allah's Proper Name.

As for the Ayah (Qur'anic Verse): ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴿ it means:

reserving perfect beauty to the Names of Allah (Exalted be He), because the "Most Beautiful" is a superlative adjective. It modifies Allah's Names yet does not mean Allah Alone has these names as Allah states: ﴾But Allâh is Rich (Free of all needs), Worthy of all praise.﴿ This Ayah means the absolute qualities of praiseworthiness and freedom of need are exclusive to Allah Alone and does not

mean that these Names are restricted to Allah, because others beside Allah can be praiseworthy and free of need.

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Q 4: Is there any Name that is not permissible to use when naming a person? Are the names "Al-Rahman (The Most Merciful)" and "Al-Qayyuum (Sustainer)" among them? Are there any other Names which are not permissible to name any person with?

A: We have explained with examples the criterion governing the permissibility and the impermissibility of naming a person using any of Allah's Names, in the answers to the second and third questions.

(Part No. 2; Page No. 370)

Therefore, it is not permissible to name a person "Al-Qayyuum" because it means the Self-Subsistent whom everyone is in need of. This Name is for Allah only. Ibn Al-Qayyim (may Allah be merciful with him) said in Al-Nuniyyah:

Al-Qayyuum is also one of His Attributes
As far as Allah is concerned, this Attribute has two meanings
First, He is Self-Sufficient
Second, the whole universe depends on Him for their sustenance
Thus, the former means that He is in need of none
and the latter means that all creatures are in need of Him

Moreover, it is not permissible to name a person, "Al-Rahman" because it is used a lot with Allah and has become one of His Names.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16064

Q 1: Allah (Exalted be He) says: ("And construct the ship under Our Eyes)

(Part No. 2; Page No. 371)

Allah (Glorified be He) also says: (Floating under Our Eyes: a reward for him who had been rejected!) **Allah (Glorified be He) also says:** (The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty).") **He (Exalted be He) also says:** ((Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.)

Does Allah (Glorified be He) have an Eye, a Hand, and a Leg? How do Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) understand the Ayahs (Qur'anic verses) mentioned above? Besides, How do Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) and Asha`irah (a Muslim group that bases its creedal issues on logic) explain them?

Q 2: Allah (Exalted be He) says: (On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?")

On the occasion of revelation, there is a Hadith that I do not remember its exact text but it implies that Allah (Glorified and Exalted be He) will place His Foot on the Fire until it reposes. the Shiites thus say: "How is it that Allah puts His Foot in the Fire?" Consequently, they deny that Allah has a Foot. How can we advise them?

A 1, 2: It is Wajib (obligatory) that we affirm all that Allah (Exalted be He) affirms for Himself or that His Prophet (peace be upon him) affirms for Him. This includes believing that Allah (Exalted be He) has an Eye, Hand, Leg, Foot, etc. in a manner that suits Allah's Majesty. However, Allah's Attributes are not like those of His creatures. Allah (Glorified be He) says:

(Part No. 2; Page No. 372)

(There is nothing like Him; and He is the All-Hearer, the All-Seer.) Views of Mubtadi`ah (those who introduce innovations in religion) and ignorant people who deny such Attributes are not considered. On the other hand, Allah's saying: (Floating under Our Eyes) means: We watch over it. Besides, it is true that our Lord (Glorified be He) places His Foot in the Fire so that its parts are contracted to each other. Verily, the Fire is a creature of Allah (Glorified be He), Who has power over all things. Verily, nothing can harm Allah (Glorified be He) for He is the Only One Who causes harm and brings benefit.

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The second question of Fatwa No. (18959)

Q 2: In his book "Shubuhat wa Rudud `indal-Salafiyyah", the author stated: Salafis believe only in the literal meaning of Nas (Islamic text from the Qur'an or the Sunnah) while denying any metaphorical meaning. How then can they understand the following Ayah (Qur'anic verse) in the literal sense: ﴾Everything will perish save His Face.﴿ **? Allah has stressed**

that He has a Hand, Leg, Foot and other attributes befitting His Majesty. If the Ayah is understood in the literal sense, "everything will perish" will definitely include the Hand, the Leg, the Foot and all other Attributes of Allah with the exclusion of the Face. However, if the Ayah is understood in another sense, it will definitely indicate a metaphorical one, which is the core of the issue. We would like you to refute, in full, this controversial point.

A: Allah (Glorified be He) prohibited us to supplicate to anyone other than Him, for anyone other than Him will definitely perish and thus may not be supplicated to or worshipped. He then told us that He alone is the Eternal and is thus alone worthy of being supplicated to and worshipped. The term "Face" was used to refer to the whole essence as it is the most honorable part. The same can be found in Allah's saying: ﴾Whatsoever is on it (the earth) will perish.﴿ ﴾And the Face of your Lord full of Majesty and Honour will remain forever.﴿ The two Ayahs describe Allah (Glorified and Exalted be He) as of the Face that is befitting His Magnificence. Linguistically speaking, Arabs used to use the face to refer to the whole essence, a style which the Qur'an followed. Moreover, the two Ayahs tell us that everything will perish with the exception of Allah, with all His Attributes, Who is the Living Who never dies, while other creatures will die and then be resurrected.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (16325)

Q: I have heard a seeker of knowledge while speaking about Allah's Names and Attributes to have attributed to Allah (Glorified and Exalted be He) the description of having two Hands. He also added the description: Both Hand sides of His are right. What is meant by this statement? Please, provide evidence.

A: It is obligatory to attribute to Allah the description of having two Hands as stated by the Qur'an and Sunnah texts. In this regard, Allah (Exalted be He) said in Surah Al-Ma'idah: ﴾Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills.﴿ He (Glorified be He) also said in Surah Yasin addressing Iblis (Satan): ﴾What prevents you from prostrating yourself to one whom I have created with Both My Hands.﴿ Moreover, there are many Hadiths mentioning Allah's two Hands, which are widely recognized in the compilations of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). For example, `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with both of them) is authentically reported to have reported the Prophet (peace be upon him) as saying: ﴾The just will be with Allah on pulpits of light on the right Hand of the Most Merciful (the Exalted and Glorified), and both His Hands are right – those who are just in their judgment and are fair with their families and those of whom they are in charge. ﴿

ahl-ul-Sunnah wal-Jama`ah's belief regarding allah's Names and attributes is that they absolutely believe in all those Attributes stated in the Qur'an and those authentically reported from the Prophet (peace be upon him) without Ta'wil (allegorical interpretation), Tashbih (comparison), Tahrif (distortion of the meaning) or Ta`til (denial). Moreover, they believe that no negative attribute is attributed to Allah (Glorified and Exalted be He). Below is an explanation of the statement: ﴾Both Hand sides of His are right.﴿ It is reported by Al-Baghawy from Al-Khattaby (may Allah be merciful with both of them) that such an Attribute is included under Tawqif (a religious text and not personal opinion). Therefore, we understand it in the literal sense without drawing any comparison stopping our minds where the Qur'an and authentically narrated Hadith stop them. Such is the belief of Ahl-ul-Sunnah wal-Jama`ah. Some scholars are of the view that ﴾and both His Hands are right﴿ means that they are equally meritorious even if one of them is called the left Hand as stated in the Hadith recorded on the authority of Ibn `Umar in Sahih Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17924

Q 3: I read in one of the commentaries on the book "Al-`Aqidah Al-Wasitiyyah" while

(Part No. 2; Page No. 376)

answering those who deny Allah's Attribute of having Hands that His Hands were mentioned as tied up, widely outstretched and with Fingers. Thus it is impossible for the Hands to be a metaphor for Might.

Is it permissible to say that Allah has Fingers on His Hands? And what is the evidence supporting that?

A: It is obligatory to attribute to Allah what He has attributed to Himself, such as having two hands, two legs, fingers and other attributes mentioned in the Qur'an and Sunnah (whatever is reported from the Prophet) in a way that is befitting to Allah (Glorified be He). This should be done without Tahrif (distortion), Takyif (questioning), Tamthil (likening Allah's Attributes to those of His Creation) or Ta`til (denial). Allah says: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ ﴿"Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴾ ﴿"He begets not, nor was He begotten.﴾ ﴿"And there is none co-equal or comparable unto Him."﴾ He (Glorified be He) also says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ This is a fact and not a metaphor.

Moreover, Muslims should abstain from trying to confirm any Attribute to Allah that was not mentioned in the Qur'an or Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 2; Page No. 377)

The second question of Fatwa no. 18710

Q 2: It is related by Imam Al-Bukhari that the Prophet (peace be upon him) said, ("Allah will uncover the Shin (disclose the severest Hour), and then all the believing men and women will prostrate themselves to Him. But there will remain those who used to prostrate in this world for affectation and to gain a good reputation. They will try to prostrate (then) but their spine will be one bone.")

A: This Hadith with the same narration was reported by Al-Bukhari in his "Sahih" book of authentic Hadith and there is no reason to invalidate it or rank it as Da`if (weak). This Hadith is among Ahadith-ul-Sifat (Hadith including Allah's Attributes) which Muslims should believe in and transmit to others in a way befitting Allah, without drawing any comparison between Allah and His creatures. Allah says: (There is nothing like Him; and He is the All-Hearer, the All-Seer.)

(Part No. 2; Page No. 378)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16483

Q 1: Is it permissible for people to say there are 20 Attributes of Allah that must be confirmed to Him, and they include the Existence, Eternity, Everlastingness, Non-resemblance to creatures, Oneness and others?

A: It is necessary to confirm all the attributes Allah has attributed to Himself in the Qur'an and which are confirmed to Him by the Messenger (peace be upon him) in the Sunnah (whatever is reported from the Prophet). However, the Attributes of Allah must not be limited to seven, fourteen or twenty, as this is the claim of followers of Al-Ash`ary sect. This claim is baseless and it is not permissible to believe in it or follow it.

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The fifth question of Fatwa no. 20722

Q 5: What is the difference between takyif and tamthil regarding the Names and Attributes of Allah (Exalted be He)?

A: The meaning of Takyif (questioning Allah's Attributes) regarding Allah's Attributes is close to that of Tamthil (likening Allah's Attributes to those of His Creation),

except that Tamthil is to believe that Allah's Attributes are the same as those of His Creation. Takyif means believing that Allah's Attributes are in such and such way even if they are not like one of the creatures' attributes. If someone says that the attribute of the Hand of Allah (Exalted be He), for example, is like their hand or is like the hand of so and so, in this way they have likened Allah's Attributes to those of His Creation (Tamthil). If they say that the hand is in the shape and form of such and such thing but does not liken it to any creature, in this way they have questioned the way and mode of Allah's Attributes (Takyif). The outcome is that all these forms are invalid and deviation of the words from their real meanings.

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The first question of Fatwa no. 19898

Q 1: I have read in the book of Islamic `Aqidah (creed) written by Shaykh `Abdul-Hamid ibn Badis and commented and verified by Muhammad Al-Hasan Fudla' that Allah (Exalted be He) is Old, which means that His Being was never preceded by nonexistence; there is no beginning for His Existence. Is this confirmed in the Qur'an and the Sunnah (whatever is reported from the Prophet)?

A: The word "Old" is not one of the Names of Allah (may He be Blessed and Exalted) and it is enough to call Him with His Name "The First". However, it is permissible to call Allah (Exalted be He) the Old since you describe Him and inform about Him and not as one of His Names as

(Part No. 2; Page No. 380)

the scholars stated. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19497

Q 1: Is not Allah's Saying ﴾(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.﴿ **evidence that the kafirs (disbelievers) will see Allah (Exalted be He) on the Day of Resurrection?**

A: Allah's Saying ﴾(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.﴿ points to the fact that Allah (Glorified and Exalted be He) will expose His Leg on the Day of Resurrection in a manner that befits His Majesty and Eminence - as indicated by the authentic Hadith - and that only the believers will see Allah (Exalted be He), but not the Kafirs or the hypocrites whose Kufr (disbelief) is more severe. Allah (Glorified be He) says: ﴾Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.﴿

(Part No. 2; Page No. 381)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18370

Q 2: On page 176 of the book "Samir Al-Mu'minin fil-Mawa`idh wal-Hikam," the author Muhammad Al-Hajjar writes: I believe that seeing Allah is rationally permissible in the world and in the Hereafter, in wakefulness and in sleep because Allah (Glorified be He) exists and every existing being can be seen. Also Prophet Musa (Moses - peace be upon him) requested to see Allah. (he said: "O my Lord! Show me (Yourself), that I may look upon You.") **If seeing Him is impossible, Musa (peace be upon him) would not have requested it. However, it only happened in the world to our Prophet (peace be upon him). It is obligatory to happen in the Hereafter according to the Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma` (consensus of scholars). People will see Allah (Exalted be He) by a special power which He will provide for His Creatures. Facing, direction, and visual contact are not conditions to see Allah because He is perceived with the mind and the sight since both of them are created.**

Could you kindly explain whether this passage is correct or false?

A: The fact that the believers will see their Lord on the Day of Resurrection is authentically reported in the Qur'an, the Sunnah,

and Ijma` of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). However, seeing Him (Exalted be He) in the world is not possible and did not happen to any human, even the Prophet (peace be upon him) because this is beyond the ability of humans in the world. The believers will see their Lord on the Day of Resurrection in Jannah (Paradise) while He is in an upward position above them. The claim that there is no specific direction and that Allah can be seen in any direction, not necessarily upwards, is the view of the innovators, which is a false view that contradicts the proofs confirming Allah's Superiority over His Creation.

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Fatwa no. 11532

Q: Where is Allah (Glorified and Exalted be He) physically?

A: allah (Glorified be He) is rising over His `arsh (allah's Throne) by His Self and is separated from His Creation. Allah (Exalted be He) says: (The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).) Allah (Glorified and Exalted be He) says: (He it is Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.)

(Part No. 2; Page No. 383)

Also, it was authentically reported (that the Prophet (peace be upon him) asked a bondmaid: Where is Allah? She replied: In heaven. He (peace be upon him) then said to the man: Set her free for she is a believer.) Allah (Glorified be He), while rising over His `Arsh, knows all about His Creation on earth and in heaven; He sees and hears them and nothing is hidden from Him (may He be Blessed and Exalted).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 17522

Q 2: What is the evidence that Allah is in the heavens?

A: The `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) is that Allah is in the heavens, above all of His Creation, and that He has risen above the Throne, as He (Glorified be He) states: ﴾Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?﴿ ﴾Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.﴿ and He (Exalted be He) states: ﴾To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds)﴿

(Part No. 2; Page No. 384)

and states: ﴾He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him﴿ and in Surah Ta-Hah: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ and (Glorified be He): ﴾Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).﴿ in seven places in the Qur'an.

Furthermore, it was authentically reported in the Hadith regarding the Kharijites that the prophet (peace be upon him) states: ﴾Don't you trust me though I am the trustworthy man of the One in the Heavens, and I receive the news of Heaven (i.e. Divine Inspiration) both in the morning and in the evening?﴿ ﴾and when the Prophet (peace be upon him) asked a slave girl, "Where is Allah?" She replied, "In the heaven." He (peace be upon him) then asked her, "Who am I?" She said, "You are the Messenger of Allah." He (peace be upon him) said (to her master), "Release her, for she is a believer."﴿ Related by Muslim.

The Prophet (peace be upon him) also stated: ﴾The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you.﴿ Related by Ahmad, Abu Dawud and Al-Tirmidhi who classified it as a Hasan Sahih Hadith, and Al-Hakim who classified it as Sahih and Al-Dhahabi agreed with him.

(Part No. 2; Page No. 385)

And there are many other Hadith to this effect.

Sheikh-ul-Islam Ibn Taymiyyah said that this does not mean in any way that Allah is in the mist of, or surrounded by the heavens, as none of the Salaf (righteous predecessors) of this Ummah (community) or its Imams ever stated that; rather they agreed that allah is established on His Throne above the heavens and is distinguished from His creation with no similarity whatsoever between Him and His creation in terms of His Attributes, Names, or Power. Then he quoted the saying of Al-Imam Malik that Allah is above the heavens and His knowledge encompasses everywhere and every thing, until he (Malik) said whoever believes that Allah is in the mist of, or surrounded by the heavens and

that He needs His Throne or any of His creation, or that His rising above the Throne is similar to that of any of His servants sitting on a chair, then he is astray, Mubtadi` (one who introduces innovations in religion) and Islamically ignorant. Likewise, whoever believes that Allah is not above the heavens and rising above His Throne and Muhammad was not carried to heaven or the Qur'an was revealed to him, is Mu`atil (denying Allah's attributes), astray and Mubtadi`. Quoted from the collection of Fatwa by Ibn Taymiyyah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18721

Q 1: I know that allah (Exalted be He) rises over His `arsh (allah's Throne)

above the seven heavens and that He (Glorified be He) is everywhere with His Knowledge, not Essence. However, I have noticed that some poems, which are sung on different occasions at the homes of many Muslims as Nashid (Islamic songs), comprise phrases that oppose what I just mentioned. An example of such phrases is: "Be sure that Allah is there but not in a definite place." Is such a phrase correct?

A: The phrase which you referred to in the question is false for it opposes what is stated in the Qur'an and authentic Sunnah (whatever is reported from the Prophet) to the effect that Allah (Glorified be He) is high above His Heavens; rising over His `Arsh and being distinct from His Creatures. Denying Allah's Loftiness is the false belief of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and their followers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. 16376

Q 1: What is the ruling on saying that Allah (Glorified be He) exists everywhere?

A: Saying that Allah exists in all places is the saying of the atheist Hululiyyah (a Sufi sect that believes in indwelling). The foregoing is a false saying and it is tantamount to Kufr (disbelief) in Allah (Glorified and Exalted be He). This is because Allah (Glorified and Exalted be He) is above His heavens rising over the (Mighty) Throne (in a manner that suits His Majesty). He (Exalted be He) is too exalted for indwelling in any of His creatures. He is Free of all wants and needs, while all His creatures stand in need of Him. He (Exalted be He) says:

﴾Verily, Allâh grasps the heavens and the earth lest they should move away from their places﴿ and: ﴾He withholds the heaven from falling on the earth except by His Leave.﴿ Besides, He (Exalted be He) says: ﴾Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).﴿ and: ﴾So the judgement is only with Allâh, the Most High, the Most Great!﴿ He (Exalted be He) also says: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ There are many other Ayahs (Qur'anic verses) to the same effect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 17728

Q: There is a person who leads the people in Jumu`ah (Friday) Prayer, and he believes that Allah (Glorified and Exalted be He)

(Part No. 2; Page No. 388)

exists everywhere. We showed him clear pieces of evidence in the Qur'an and the Sunnah that Allah exists everywhere with His knowledge, but His entity is above everything. He totally refused this belief. Is our Salah (Prayer) behind him valid or not?

A: The belief of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) is that allah (Glorified be He) is high above His creatures, rising over His Throne and separated from His Creation. Allah (Exalted be He) says, ﴾Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?﴿ He (Exalted be He) also says, ﴾Glorify the Name of your Lord, the Most High,﴿ He (Exalted be He) also says, ﴾And He is the Irresistible, (Supreme) above His slaves﴿ ﴾The Prophet (peace be upon him) asked a slave girl, "Where is Allah?" She replied, "In the heaven." He (peace be upon him) then said to her master, "Release her, for she is a believer."﴿ The Prophet (peace be upon him) used to supplicate to Allah saying, ﴾You are the Evident and there is nothing above You.﴿ Allah (Exalted be He) also says, ﴾Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).﴿ in seven Ayahs in the Qur'an. The Muslims have unanimously agreed that Allah is above His Creatures,

(Part No. 2; Page No. 389)

rising over His Throne in an unknown way, and His knowledge is everywhere. A person who believes that Allah exists everywhere is a believer in Hulul (a Sufi term meaning indwelling); and it is impermissible to offer Salah behind him, as he is a disbeliever of Allah, His Messenger and the consensus of Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa No. (18672)

Q 1: the saying: "Allah is in the hearts of believers." Does it indicate that the one who says it is a believer in Hulul (a Sufi term meaning indwelling)? What is the deviating sect that believes in such a saying?

A: It is more proper not to say "Allah is in the hearts of believers" as it may allude to a belief in Hulul. Alternatively, one can say, "Believers love Allah." Allah (Exalted be He) said: ﴾But those who believe, love Allâh more (than anything else).﴿ He (Glorified be He) also said: ﴾Allâh will bring a people whom He will love and they will love Him﴿ However, if, by saying such a statement, one means that Allah's love is dominating the hearts of believers and that they fear Him, it will be alright

(Part No. 2; Page No. 390)

as it is a sound meaning. In this regard, Allah (Exalted be He) said: ﴾It is only those who have knowledge among His slaves that fear Allâh.﴿ He (Glorified be He) also said: ﴾But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).﴿ Moreover, He (Exalted be He) said: ﴾The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh.﴿ Surah Al-Tawbah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa No. (21768)

Q 1: What is the ruling on those who claim that Allah exists everywhere?

A: Allah (Glorified be He) is high above His creatures, above His heavens and is settled on His throne. This is clearly supported by the Qur'an and Sunnah texts as well as the consensus of all Muslims. Thus, whoever believes that Allah indwells everywhere is a Kafir (disbeliever) for belying Allah, His Messenger and the consensus of all Muslims.

(Part No. 2; Page No. 391)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Ghudayyan	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21120

Praise be to Allah Alone and peace and blessings be upon the one after whom there is no prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the translation of the Fatwa request as well as the reply published in the monthly Madinah Magazine issued from Dacca in Bengalese, fifth issue, 35th year, August 1999, corresponding to Rabi` II, 1420. The question submitted by a member of the Bengalese community in the Kingdom of Saudi Arabia states: We used to believe that Allah exists everywhere and that He is Imageless. However, here in Saudi Arabia in a cooperation bureau a Bengalese translator delivered a lecture in which he stated that Allah (Exalted be He) does not exist everywhere and that He is described as having a Hand, an Eye, and other Attributes. He further claimed that anyone who does not believe as such is a disbeliever. My question is: What is your opinion in this regard? Please explain it in the light of

the Qur'an and Sunnah (whatever is reported from the Prophet). The reply was as follows: Anyone who believes in such claims is either intensely ignorant, mad, or even a member of a deviant sect. Actually, Allah (Exalted be He) is Imageless and exists everywhere and in everything and His Omnipotence encompasses all things. Moreover, Allah (Exalted be He) has been described as such in many Ayahs (Qur'anic verses) as well as in many Hadith. Therefore, you should pay no attention to such nonsense so that you may not corrupt your Iman (Faith). This was the end of the reply.

This reply is groundless and opposes the Qur'an, Sunnah, Ijma` (consensus of scholars), and sound `Aqidah (creed) as it indicates belief in Hulul (a Sufi term meaning indwelling) which means that Allah dwells everywhere even in dirty places (Exalted be He far above any such thing). The reply also involves denying some of Allah's Attributes wherewith He has described Himself and His Messenger (peace be upon him) has described Him, i.e. being High above His Creatures, rising over His `Arsh (Throne), being Distinct from His Creation, and being Incomparable in any respect to His Creatures. It also involves denying the fact that Allah is described as having a Hand, a Foot, a Leg, a Face, two Hands, two Eyes, and other Attributes

related to His Self and Actions as proved by the Qur'an and Sunnah. Allah (Exalted be He) says: ﴾And He is the Most High, the Most Great.﴿ He (Exalted be He) also says: ﴾Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?﴿ ﴾Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind?﴿ The Prophet (peace be upon him) said: ﴾"Do not you trust me though I am the trustworthy person of the One in the Heavens?"﴿ Moreover, Allah (Exalted be He) says: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ The same fact is stressed in seven places in the Qur'an. Furthermore, He (Exalted be He) says: ﴾And the Face of your Lord full of Majesty and Honour will remain forever.﴿ He (Exalted be He) says:

﴾Everything will perish save His Face.﴿ Addressing Iblis (Satan), Allah (Exalted be He) says: ﴾What prevents you from prostrating yourself to one whom I have created with Both My Hands.﴿ He (Exalted be He) says: ﴾Nay, both His Hands are widely outstretched.﴿ In the same regard, the Prophet (peace be upon him) said: ﴾"The people will be thrown into the Fire and it will keep on saying, 'Is there any more?' until the Lord of the worlds puts

(Part No. 2; Page No. 394)

His Foot over it."﴿ According to another narration of the Hadith, he (peace be upon him) said: ﴾...His Foot over it, whereupon its different sides will come close to each other, and it will say: Enough! Enough!"﴿ To the same effect, Allah (Exalted be He) says to Musa (Moses - peace be upon him): ﴾in order that you may be brought up under My Eye.﴿ Allah (Exalted be He) says: ﴾Floating under Our Eyes﴿ The Prophet (peace be upon him) said: ﴾"Your Lord is not one-eyed."﴿ In the same context, Allah (Exalted be He) says: ﴾(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.﴿ The Prophet (peace be upon him) interpreted the Ayah to mean that Allah (Exalted be He) will uncover His Shin on the Day of Resurrection whereupon every believer will prostrate before Him out of reverence and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but they will not be able to do so. In the same context, the Prophet (peace be upon him) said: ﴾"I saw my Lord (may He be Glorified and Exalted) in

(Part No. 2; Page No. 395)

the best form."﴿ He also said: ﴾"Allah created Adam in the Image of the Beneficent."﴿ This is in addition to many Nusus (Islamic texts from the Qur'an or the Sunnah) including Allah's Attributes. Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) believe in these Attributes and confirm their indications without Tashbih (comparison) or Tamthil (likening Allah's Attributes to those of His Creation). Allah (Exalted be He) says: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿

The Permanent Committee for Scholarly Research and Ifta' in the Kingdom of Saudi Arabia after stating such facts, deems it obligatory for the editor-in-chief of the monthly Madinah Magazine

(Part No. 2; Page No. 396)

issued from Dacca, Bangladesh, Shaykh Muhiy Al-Din Khan, to publish this Fatwa and demand the person who replied to the Fatwa request to retract his allegations and declare his retraction in the same magazine. In fact, it is virtuous to admit the truth, which is the goal of the believers. Admitting the truth guides the people to the truth and distracts them from falsehood. The Prophet (peace be upon him) said: ﴾"If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) until the Day of Resurrection without their reward being diminished in any respect, and if anyone invites others to follow error, the sin will be equivalent to that of the people who follow him (in sinfulness) until the Day of Resurrection without their sins being diminished in any respect."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The third question of Fatwa no. 18672

Q 3: some people say, "Indeed, Allah is aware of what is in the hearts." Is this saying correct? Was it circulated among the Salaf (Righteous Predecessors) (may Allah be pleased with them)?

A: It is correct to say, "Allah is aware of what is in the hearts." Allah (Exalted be He) said,

﴾and Allâh is All-Knower of what is in (your) breasts.﴿ He also said, ﴾Allâh knows what is in your hearts. And Allâh is Ever All-Knowing, Most Forbearing.﴿ .

Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18746

Q: What is the ruling on those who say to their daughters when their husbands die while they have young children, or if anything bad happens to them that Allah has treated them unjustly, and says so out of ignorance? Is this a statement of polytheism, or what do you think? May Allah reward you?

A: attributing injustice to allah is a great sacrilege. Allah has denied oppression from Himself in His statement: ﴾Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves.﴿ Allah also states in

(Part No. 2; Page No. 398)

the divine Hadith: ﴾O My servants, I have made injustice unlawful for Me and made it unlawful for you, so do not wrong one another.﴿ Allah's decree and destiny is entirely based on the perfection of His wisdom, justice, mercy and knowledge. As for His servants being tested with the loss of their children, insufficient provisions, or diseases; this is a trial from Him to distinguish who is patient and pleased with His decree and destiny and those who are not. Allah (Exalted be He) stated: ﴾And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits﴿ then he promised the patient with His saying: ﴾but give glad tidings to As-Sâbirûn (the patient).﴿ ﴾Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴿ ﴾They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.﴿ So a Muslim should glorify Allah and negate anything that is not befitting of His Majesty. One must be certain that He is Wise and All-Knowing and places all things their proper positions. ﴾He cannot be questioned as to what He does, while they will be questioned.﴿ Whoever attributes injustice to Allah in His decree and destiny over humans and believes this is considered a disbeliever and out of the fold of Islam, because of disbelieving what Allah has informed about denying injustice from Himself. (Exalted is Allah above what they claim).

(Part No. 2; Page No. 399)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 19346

Q 3: The Hadith reported by Abu Hurayrah with a Sanad Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) and narrated by Imam Muslim reads: (pride is my cloak and majesty is my lower garment, and I shall throw him who shares with me regarding one of them into Hell.) How can we understand this Hadith? Is it permissible to ascribe the attribute of having a cloak or lower garment to Allah or do we in this case have to interpret these attributes?

A: Al-Khattaby, may Allah be merciful to Him, in his explanation of Sunan Abu Dawud, said that the meaning of the Hadith is that pride and majesty are two attributes of Allah (Glorified be He) that are confined to Him Alone, no created being can share them with Him and no created being should show them; because a created being is modest and humble. With regards to the saying that Allah has a cloak and a lower garment, it is, as Al-Khataby said - though Allah knows best - a simile that means that, just as no one shares another human's cloak or lower garment with them, no one can share with Allah the Attributes of Pride and Majesty.

(Part No. 2; Page No. 400)

And Allah knows best End of His speech.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa no. 17923

Q 1: The Messenger of Allah (peace be upon him) said: (verily, Allah created, on the same very day when He created the heavens and the earth, one hundred parts of mercy...) What is meant by the mercy mentioned in this Hadith? Is it the Attribute of Allah (Exalted be He), or is it a created mercy that Allah designates for the Ummah (community) of Islam?

A: The mercy which is mentioned in the Hadith is a created mercy. Allah created one hundred parts of mercy, and out of this mercy He (Exalted be He) endowed one part to the earth and withheld ninety-nine parts for the Day of Resurrection. The mercy which is mentioned in the Hadith is thus other than the Mercy which is one of Allah's Attributes, for the Attributes of Allah are not created. Rather, Allah's Mercy is one of the Attributes of His Essence (Glorified be He) which neither it nor He (Exalted be He) is created. Allah (Glorified and Exalted be He) is the Creator but is not created.

(Part No. 2; Page No. 401)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 18776

Q 2: Do the last people who will come out of Hellfire and enter Jannah (Paradise) see Allah according to Allah's statement, ﴾For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh جل جلاله).﴿ ?

A: Anyone who enters Jannah will see Allah (Glorified and Exalted be He), as seeing Allah is the greatest bliss of the people of Jannah. However, the Mu'minun (believers) vary in seeing Allah; some of them enjoy the privilege of seeing Allah all the time according to Allah's statement, ﴾For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh جل جلاله).﴿ It was authentically established from the Prophet (peace be upon him) that he interpreted this Ayah to mean that the reward is Jannah and the phrase "even more" refers to looking at Allah's Face (Glorified and Exalted be He). The Prophet (peace be upon him) also stated, ﴾When the people of Jannah enter therein, a caller announces, "O, people of Jannah! You were promised by Allah and that promise is going to be fulfilled." They wonder, "O, Allah! What is that promise? Have you not enlightened our faces? Have you not let us into Jannah? Have you not saved us from

(Part No. 2; Page No. 402)

Hellfire?" He uncovers the veil so that they look at His Face; there is nothing more beloved to them than looking at Allah's Face (may He be Glorified and Exalted).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14919

Q: Imam Ahmad, Al-Bukhari, Muslim, Abu Dawud and Al-Nasa'iy reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾Do that much of deeds which is within your ability, as Allah never gets tired of giving rewards till you get tired of doing good deeds. The most beloved deed to Allah is the most regular and constant even if it were little.﴿

What is the meaning of his (peace be upon him) saying:

(Part No. 2; Page No. 403)

allah never gets tired of giving rewards till you get tired of doing good deeds. ? It is worth mentioning that I looked upon the views of Hafizhs (scholars who are well-versed in Hadith and its sciences) like Ibn Hajar in Fath Al-Bary, 1/101 and 3/36, Al-Hafiz Al-Khattaby in his book Ma`alim Al-Sunan, Al-Nawawy in his commentary on Muslim's book, Ibn Qutaybah in Ta'wil Mukhtalif-ul-Hadith and many others, but I found no commentary on this sentence; does this imply accepting it? Since I checked a treatise in which the sentence "Allah never gets tired of giving rewards till you get tired of doing good deeds" is mentioned, I hope you could answer my question.

A: One should accept this Hadith as it is, along with believing in the attribute (tiredness) and that it is appropriate with respect to Allah in a way different to His Creatures, such as plotting, deception and planning which are mentioned in the Qur'an. All such attributes are right with regard to Allah according to His saying (Exalted be He): ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16719

Q: Did the Salaf (the righteous Predecessors) classify Allah's Attributes into Hissiyyah (concrete) and Ma`nawiyyah (abstract) or Dhatiyyah (related to the Self) and Khabariyyah (informing about the Self) Attributes, or are there any other classifications? Moreover, there are some Divine Attributes, such as Wujud (Existence), Baqa' (Eternity) and Qidam (Preexistence); is it permissible to attribute them to Allah knowing that there is no Naql (primary Islamic source texts: Qur'an and Hadith) concerning these Attributes, but that they were established through examination of the texts of the Qur'an and Sunnah or exercise of reasoning? Is it permissible to derive Names of Allah from His Acts like Al-Satir (the one who veils) from the verb 'satar' (to veil, cover, conceal, etc.) and the One Who makes women pregnant from the intent of the verse, ﴾And no female conceives or gives birth but with His Knowledge.﴿ **and so on. If deriving Names of Allah from His Acts is permissible, what is the proof?**

A: allah's attributes are classified into Dhatiyyah (attributes of the Self) and Fi`liyyah (attributes of action); the Dhatiyyah Attributes are like the Face, the Two Hands and Highness, and Fi`liyyah Attributes are like Creation, Sustenance, Establishment over the throne, Speaking, etc.

As for Wujud and Qidam, they are not among Allah's Attributes for there is no proof on them. However, there is no blame for saying that Allah, may He be exalted, is existent and that He is eternal since the scope of describing Allah is wider than that of specifying the Divine Names and Attributes. With regard to Al-Baqa' (Eternity), it was mentioned in Ayahs (verses) such as,

﴾And the Face of your Lord full of Majesty and Honour will remain forever.﴿ and ﴾He is the First (nothing is before Him) and the Last (nothing is after Him)﴿ The Prophet (may peace be upon him) explained the First and the Last in the former verse with his saying, ﴾You are the First and there is none before You. And You are the Last and there is none after You.﴿

Allah's Names are Tawqifiyah (bound by a religious text and not amenable to personal opinion). Therefore, it is not permissible to give a name to Allah, and we should stick to the Names that He designated for Himself. In addition, one cannot derive a name of Allah from His Acts but His Attributes can be derived from His Names, such as the attribute of mercy that can be derived from His Names Al-Rahman (the Most Beneficent) and Al-Rahim (the Most Merciful) and so on.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman

Fatwa no. 11664

Q: is it permissible to say that Allah is Non-resembling to the creatures and that He is "old"?

A: All perfect Attributes are attributed to Allah (Glorified and Exalted be He), as those He has attributed to Himself and those the Messenger (peace be upon him) attributed to Him,

(Part No. 2; Page No. 406)

as Allah says: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ He (Glorified be He) is Unique in His Self, Attributes, Names and Actions and there is nothing like Him. "Old" is not mentioned among the Names of Allah, but He is the First as He says: ﴾He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.﴿ It is also confirmed that the Prophet (peace be upon him) said, ﴾"O Allah! You are the First, as there was nothing before You, and You are the Last, as there will be nothing after You. You are the Most High, as there is nothing above You, and You are the Nearest, as there is nothing closer than You."﴿ (Related by Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The third question of Fatwa no. 17072

Q 3: is it permissible to say "Allah is the Founder of the Salafiyyah movement (those following the way of the righteous predecessors)"?

A: Truly, the religion with Allah is Islam. This means that Allah has chosen Islam to be His Religion

(Part No. 2; Page No. 407)

and law which He has revealed to His Messenger and Servant Muhammad (peace be upon him). Islam is the final religion and law and its followers are the Muslims who have not deviated from its course by following a Bid`ah (innovation in religion), act of misguidance or a personal desire. These are the Muslim main body that can be called any of these synonymous names: "Ahl-ul-Sunnah", "Ahl-ul-Sunnah wal-Jama`ah", "Ahl-ul-Hadith" and "Al-Salafiyyun".

Salafiyyah is a good name that means that such people are following the footsteps of the Salaf (righteous predecessors) and those after them (may Allah be pleased with them all). It is a name making a distinction between them and those who introduced Bid`ah, changed, altered and distorted the religion. Based on that, the statement "Allah is the Founder of the Salafiyyah movement" is true in its meaning that Allah has legislated its laws. However, it is not permissible to use the term "founder" with Allah since there is no evidence supporting it. The rule is that no Name or Attribute is attributed to Allah except that which He has attributed to Himself or which the Messenger (peace be upon him) has attributed to Him. The same thing applies to the statement "Allah is the Architect of the universe". It is true in meaning for Allah is the Creator but its attribute is not confirmed. Consequently both statements are not permissible to use based on the previous discussion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 17749

Q 1: What is the meaning of "tasalsul Al-Hawadith (consecution of creations)"? Does Shaykh Al-Islam Ahmad ibn Taymiyah adopt this view? Some knowledge seekers told me this information while I believe that he (may Allah be merciful with him) said that the first thing Allah has created is the Throne, when asked whether the Throne or the pen were created first.

A: "Tasalsul Al-Hawadith" is one of the terms newly introduced by scholars of Scholastic theology by which they mean that the Actions of Allah must have a beginning and are not eternal. If they were as eternal as Allah, there would be many eternal things and this is impossible, since Allah Alone is Eternal. This is a false claim and an innovation in Islam. The Eternity of Allah's Actions and Attributes does not necessarily mean the multiplicity of eternal things, for Allah is Eternal with His Actions and Attributes and His Actions do not have a beginning, just like He does not have a beginning.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fourth question of Fatwa no. 14110

Q 4: Some people welcome their guests saying: "O guest of the Most Merciful! May Allah safeguard you!" or "O aged of the Most Merciful! May Allah safeguard you!" What is the ruling on this?

A: It is permissible to welcome guests and others saying: "O guests of the Most Merciful!", "O

(Part No. 2; Page No. 409)

aged people of the Most Merciful!", or by making Du`a' (supplication) for them such as invoking: "May Allah safeguard you!" This is because this ascription is meant only for honoring the concerned person. This is similar to saying: "the house of Allah", "the she-camel of Allah" etc.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19142

Q: There is a doubtful matter that frequently comes to my mind. It is about some non-Muslims who say that Muslims worship a vacuum. Especially when I start to observe Salah (Prayer), a question comes to my mind upon observing Sujud (prostration); should I imagine that Allah (may He be Exalted and Glorified) is in front of me, though I know by Yaqin (certainty) and Fitrah (natural disposition) that Allah (Glorified be He) exists in the Heavens?

A: We have to believe that Allah (may He be Exalted and Glorified) is above the Throne in Heaven. One of the manifestations of complete slavery to Allah (Glorified be He) is to worship Him as if you see Him and though you see Him not, verily Allah sees you. What you have mentioned concerning doubtful matters and suspicions which make a Muslim imagine that he worships a vacuum, is out of Satan's handiwork and temptations. A Muslim should put an end to these matters and stop thinking about them. He should observe Dhikr (Remembrance) of Allah (Exalted be He) abundantly, seek refuge with Him from the accursed Satan and do deeds that can benefit him in his religion and his life of this world. It is permissible for a Mu'min (believer), when observing Salah (Prayer), to believe that Allah is in front of him though He (Glorified be He) is above His Throne. In this respect, the Prophet (peace be upon him) says: (If anyone of you stands up

(Part No. 2; Page No. 410)

after finishing Salah (Prayer), he should not spit neither in front of him, nor to his right, but he could spit to his left or under his feet) Agreed upon Hadith. Spitting to the left is permissible only outside the Masjid (mosque). If anyone is in the Masjid, he can only spit on the end of his outer garment, in his handkerchief or the like; for the Messenger (peace be upon him) said: (Spitting in the mosque is a sin...)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 12087

Q 1: does the Asha`irah group (a Muslim group that bases issues of faith on logic) belong to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body)?

(Part No. 2; Page No. 411)

A: Ahl-ul-Sunnah wal-Jama`ah are defined as those who hold fast to the Book of Allah, the Exalted, the Sunnah of their Prophet Muhammad (peace be upon him) regarding all their `Aqidah (beliefs) and Islamic principles. They never oppose the texts of the Qur'an and Sunnah for rational argumentation or personal preference; rather, they stick to the principles of Iman (belief) and pillars of Islam observed by the Sahabah (Companions of the Prophet). They are represented in the leading guides and callers to goodness and success, such as Al-Hasan Al-Basry, Sa`id ibn Al-Musayyib, Mujahid, Abu Hanifah, Malik, Al-Shafi`y, Al-Awza`y, Ahmad, Al-Bukhari and those who took their path and followed their example by promoting their `Aqidah (beliefs) and way of seeking proofs.

The Asha`irah are the followers of Abu Al-Hasan Al-Ash`ari and the supporters of his school regarding `Aqidah (beliefs) and seeking proofs. He and his followers are the closest sect to Ahl-ul-Sunnah wal-Jama`ah. They are to be praised for what they approved of Ahl-ul-Sunnah wal-Jama`ah and they should be condemned for their opposition to them in some matters. Some of the followers of this school are Abu Bakr Al-Baqillany, Al-Bayhaqy, Abu Al-Faraj ibn Al-Jawzy, Abu Zakariyya Yahya Al-Nawawi, Ibn Hajar Al-`Asqalany and others who sought to follow the Ta'wil (allegorical interpretation) approach when dealing with the texts mentioning the Attributes of Allah, the Exalted, or deemed that their principal meanings should be ascribed to Allah's knowledge. Verily we regard them as some of the great Muslim religious figures whom Allah employed to benefit the Ummah (nation based on one creed). May Allah be Merciful with them and may Allah grant them all goodness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 2; Page No. 412)

Fatwa no. 21802

Q: All praises are due to Allah Alone, and may peace and blessings be upon Prophet (Muhammad) after whom there is no prophet.

The Permanent Committee for Scholarly Research and Ifta' has studied the letter that was sent to His Eminence the General Mufty (Islamic scholar qualified to issue legal opinions) by the inquirer `Abdullah ibn Muhammad Al-Luhaydan, Head of the Department of Da`wah, and Guidance, and which was referred to the Committee by the Secretariat General of the Council of Senior Scholars with the number (95/S) and dated 2/11/1421 A.H.. The inquirer asked a question in which he said: I refer to Your Eminence what was sent to me and it is currently discussed especially in some girls' schools and our educational guidance centers. It is about a sheet of paper on which an issue related to Al-Madinah Newspaper is written. The holder of the papers mentions that he found out the following:

allah's Most Beautiful Names have an immense healing power that cures a great number of diseases.

- Each Name of Allah's Most Beautiful Names has the power to stimulate the immune system to work effectively in a certain organ of the human body.

- And he mentions his son and a number of volunteers as a practical successful example that proves his claim; in their case repeating certain Divine Names for ten minutes was proved effective.

(Part No. 2; Page No. 413)

- That the same Names of Allah, the Exalted, which cure diseases can also be used for prevention.

- That the healing power is doubled when reciting the curing Ayahs (Qur'anic verses) after Dhikr (Remembrance of Allah) by Allah's Most Beautiful Names.

The publisher asks people to try this and tell him the result.

Consequently, I would like Your Eminence, may Allah protect you, to explain this matter and clarify it to people, so that they will be on true guidance with regards to the Attributes of their Lord.

A: After the Committee had studied this Fatwa request, it answered as follows:

Allah, the Exalted, says, (And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.) Moreover the Prophet (peace be upon him) says, (Allah has Ninety-Nine Names; whoever makes Ihsa' of them [by learning them by heart, knowing their meaning and acting according to them] will go to Paradise.) These Names include Allah's Greatest Name, by which if He is called on, He responds; and if He is asked, He grants. No one knows

the number of the Names of Allah, may He be Glorified and Exalted, but Him, and they are all beautiful. These Names and their indication to the Perfection, Glory and Greatness of Allah should be emphasized. It is forbidden to deviate in regard to them by denying them, denying the attribution of some of them to Allah, denying their indication of perfection and glory, or denying

what they comprise of the Great Attributes of Allah. An example of deviation with regards to Allah's Names, is what was claimed by a person called Sayyid Karim, his student and his son in the sheet of paper which he distributed among people. It is claimed in this paper that Allah's Most Beautiful Names cure a huge number of diseases. Moreover, by using different accurate measurement methods to measure the energy inside the human body, he was able to find out that each Name of Allah's Most Beautiful Names stimulates the immune system to work efficiently in a certain organ of the human body. By applying the law of resonance Dr. Ibrahim Karim allegedly managed to discover that mentioning one of Allah's Most Beautiful Names leads to the improvement of the biological energy cycles in the human body.

He said: It is known that pharaohs are the first who studied and set the measurements of the biological energy cycles in the human body by the pharaonic pendulum. Afterwards he mentioned a group of Allah's Names written on a table assuming that each one of them has a certain benefit for the body or even cures a certain disease. He manifested that by drawing a human body and he wrote one of Allah's Names on its different organs. In fact, this act is Batil (null and void); because it is a sort of deviation regarding Allah's Names and abusing them. It is only permissible to supplicate to Allah by His Names, according to the Ayah in which Allah says, ﴾so call on Him by them﴿ Moreover, it is permissible to emphasize Allah's Great Attributes they indicate; because each Name of them comprises an Attribute of Allah, may He be Exalted and Glorified, and it is not permissible to use them in anything else

except supplication. There should be evidence from Shar` (Islamic Law) to prove otherwise. In regard to the assumption that they are useful in such-and-such cases or cure such-and-such diseases without any evidence from Shar` (Islamic Law), it is considered like saying things about Allah of which you have no knowledge.

Allah, the Exalted, says, ﴾Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴿ Consequently, this sheet of paper must be destroyed.

The above mentioned people should repent to Allah from such an act and never practice it again for its association with `Aqidah (creed) and legal rulings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 15742

Q: There are some partisans who call for applying the Islamic shari`ah though they are completely opposite to that. They have diluted Islam and consider those

(Part No. 2; Page No. 416)

who do not embrace their thoughts, even if they are opposite to the Qur'an and Sunnah, as enemies of Islam. In addition, their hatred to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), is deeply rooted, especially Salafiyyah (those following the way of the righteous predecessors). They insult and abuse them to the extent that they blaspheme their leadership figures labeling them as backward and intolerant. Is it permissible to support them or ask their advice? Or should they be disciplined by abandoning them?

A: Any Da`i (caller to Islam) who does not adhere to the Manhaj (methodology) of the Messengers and that of their followers concerning Da`wah (calling to Islam), and follows the Manhaj (methodology) of misleading sects which introduce Bid`ahs (innovations in religion) such as Khawarij (separatist group that believes committing a major sin amounts to disbelief) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) - it is impermissible for you to either be in his company or associate with him. You should rather condemn him and warn people against him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18885

Q 2: A scholar said: We have an explanation for what Christians allege about being the sons of Allah. The saying: "We, human beings, are all the sons of Allah" means that: He is the One who created us. And He Alone sustains us and provides all of us with livelihood. This is according to the Hadith which reads: ﴾The poor are My children﴿ The paternity of Allah to us is not that one proved with a birth certificate. We are all His Servants and we do not perform Sujud (prostration) before anyone except Allah Alone."

(Part No. 2; Page No. 417)

What is your opinion on that?

A: Allah has made it clear in His Book (Qur'an) that Christians hold a false belief that the Messiah (Prophet `Eisa (Jesus)) is Allah's son and has a blood relation with Him. Allah, the Exalted, states, ﴾and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!﴿ They claim that the Messiah is the son of Allah in order to distinguish him from all other humans. Therefore Allah, in condemnation for those who innovated this false allegation, states, ﴾And they say: "The Most Gracious (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Isâ (Jesus) عليه السلام], and the pagan Arabs say that He has begotten daughters (angels and others.)]."﴿ ﴾Indeed you have brought forth (said) a terrible evil thing.﴿ ﴾Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,﴿ Allah, the Exalted, rebukes the Jews and the Christians for their allegation of being the sons of Allah and His loved ones, out of their arrogance, haughtiness and love for being superior to all other humans, in the Ayah (verse) which reads, ﴾And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created﴿

As regards those who believe that the Christians are the sons of Allah, meaning that: Allah is their Sustainer

(Part No. 2; Page No. 418)

and He Alone provides them with livelihood, out of their distinction from other humans, this is Batil (null and void) as well. Allah, may He be Glorified, is responsible for sustaining all His Servants and He Alone cherishes them with His care and gives them success.

As for the Hadith stating that the creation are the children of Allah; is it not authentic. If it were authentic, it would still mean that Allah, the Glorified, is the one Who sustains them and provides them with livelihood; as it is declared in the Ayah in which Allah, the Glorified, states, ﴾And no moving (living) creature is there on earth but its provision is due from Allâh.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17458

Q 1: Some of the beliefs that are common in our country say that Shaykh-ul-Islam Ibn Taimiyyah (may Allah be merciful with him) believed in Tajsim (anthropomorphism) and that he tried to prove that Allah (Exalted be He) has a body like humans. Moreover, people say that Shaykh-ul-Islam Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) was a mischievous person; not a righteous one. He spread corruption in the Arab countries and he was astray and caused people to go astray. May Allah protect us from such beliefs. We are sending you two magazines (Nur

(Part No. 2; Page No. 419)

Al-Yaqin and Al-Fajr Al-Sadiq) to check them.

A: Shaykh-ul-Islam Ibn Taimiyyah and Shaykh-ul-Islam Muhammad ibn `Abdul-Wahhab were both Mujaddids (revivalist Muslim scholars), who revived the features of Islam that fell into oblivion in the light of the Qur'an and the Sunnah (whatever is reported from the Prophet). They were both two of the scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Indeed, they were righteous; not mischievous. They were among those who proved the Names and Attributes of Allah (Exalted be He) as mentioned in the Qur'an and the authentic Sunnah in a manner that befits Allah (Glorified be He). Anyone who alleges that Shaykh-ul-Islam Ibn Taimiyyah believed in Tajsim is totally ignorant of the `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah. Likewise, anyone who alleges that Shaykh Muhammad ibn `Abdul-Wahhab was corrupt, not righteous, is ignorant of his `Aqidah and the sincere Tawhid (belief in the Oneness of Allah) which he called to and which was consistent with the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah. May Allah be merciful with him, Shaykh-ul-Islam Ibn Taimiyyah, and all Muslim Imams.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 17867

Q 5: Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you.﴿ **Is the Will of Allah eternal or is it as renewable as time?**

What is the ruling of Shari`ah (Islamic law) on the deliberate discussion of Ayat-ul-Mashi'ah (the Qur'anic verses mentioning Allah's Will)? Should we understand them superficially? Shall we absolutely understand from the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴾Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.﴿ **that Iman (belief) and Kufr (disbelief) are permissible under the pretext that man is Mukhayyar (has a free will of their own) and not Musayyar (has no free will to choose or undertake actions)?**

A: the Attribute of Will peculiar to Allah (Exalted be He) is a real attribute characterized by eternity and oneness. Concerning Ayat-ul-Sifat (Qur'anic verses including Allah's Attributes), such as Allah's Will and other attributes, you should pass by them without deliberating on their nature. However, you should believe in their reality in a way that is appropriate for Allah (Exalted be He) without Ta`til (denial of Allah's Attributes), Tamthil (likening Allah's Attributes to those of His Creation), Ta'wil (allegorical interpretation), or Tashbih (comparison). Allah (Exalted be He) says: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ As regards the Ayah in which Allah (Exalted be He) says: ﴾Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.﴿ ,

it does not mean giving man choice to believe or disbelieve, but it means threatening them because the path of Iman and right guidance has become clear and the path of Kufr has become clear too. Allah (Exalted be He) will punish those who saw clearly the path of Iman and right guidance but they did not follow it. Moreover, Allah (Exalted be He) will turn them away from Al-Sirat-ul-Mustaqim (the Straight Path) as He (Exalted be He) says: ﴾I shall turn away from My Ayât (verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.﴿ That is why after Allah (Exalted be He) says: ﴾Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.﴿ , He mentions the following threatening Ayah: ﴾Verily, We have prepared for the Zâlimûn (polytheists and wrong-doers.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allâh).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The origin of Satan and his destiny on the Day of Resurrection

The first question of Fatwa no. 16370

Q 1: is iblis (Satan) an angel or a Jinni? And are the Jinn (creatures created from fire) his offspring or were he and his offspring created from them?

A: Iblis is one of the Jinn as Allah (Exalted be He) says: ﴾And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblîs (Satan). He was one of the jinn; he disobeyed the Command of his Lord.﴿ He is not an angel. Moreover, he was created from fire while angels were created from light. This is mentioned in the Ayahs (verses) talking about the creation of Iblis. Besides, this is proven in the Hadith of the Messenger of Allah (peace be upon him) narrated by `Aishah (may Allah be pleased with her) in which he said: ﴾Angels were created from light, Jinn were created from a smokeless flame of fire, and Adam was created from that which you have been told (i.e., sounding clay like the clay of pottery)﴿ Related by Imam Muslim in his Sahih.

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(Part No. 2; Page No. 423)

Iman (Faith)

(Part No. 2; Page No. 424)

Fatwa no. 11556

Q: What are the means of strengthening Muslims' Iman? May Allah grant you all the best!

A: Some of the means through which you can strengthen your Iman and deepen your Yaqin (certainty), are your decisive belief in the six pillars of Iman in addition to your deeds which deepen your Iman. The pillars of Iman are: The belief in Allah (Glorified and Exalted be He), His angels, His Messengers, His Books, in the Last Day and in the Divine Destiny whether good or bad.

Branches of Iman also include: The declaration that there is no deity but Allah and that Muhammad is the Messenger of Allah, performing Salah (Prayer), observing Sawm (Fast), giving away Zakah (obligatory charity), performing Hajj, Jihad (fighting) in the Cause of Allah, filial obedience, being charitable to relatives, orphans, poor people, passers-by, neighbors, workers and servants, propagation of virtue and prevention of vice, keeping patience in all your matters, being modest and deserting pride, guarding the tongue and chastity (i.e. private parts) from illegal acts, and keeping Amanah (honesty, trust, and obedience) and promises.., etc. It is authentically reported that the Prophet (peace be upon him) said: (Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no deity but Allah, and the humblest of which is the removal of what is harmful from the road.)

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(Part No. 2; Page No. 425)

The first question of Fatwa no. 17558

Q 1: Does Iman (Faith) increase with acts of obedience and decrease with acts of disobedience? Please support your answer with evidence. What is the ruling on those who deny that?

A: it is true that iman increases with acts of obedience and decreases with acts of disobedience. This is confirmed by the unanimous agreement of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) including the Companions (may Allah be pleased with them) and the scholars and the religious figures who followed their path. Allah, the Exalted, says, (And Allâh increases in guidance those who walk aright.) Moreover He, the Exalted, says, (The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith) Allah, the Exalted, also says, (and that the believers may increase in Faith (as this Qur'ân is the truth)) Regarding the decrease of Iman, Allah, the Exalted, says, (They were that day, nearer to disbelief than to Faith) The Prophet (peace be upon him) said, (He whose heart has the least faith, even as the tiniest mustard seed, will be brought out from Hell-Fire.)

(Part No. 2; Page No. 426)

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The fifth question of Fatwa no. 16875

Q 5: What are the pillars of Iman (Faith), with explanation?

A: There are six pillars of Iman which are: the belief in Allah, His Angels, His Books, His Messengers, the Last Day and Predestination, whether good or bad.

Belief in Allah means: firm belief in His Lordship, His Names, and His Attributes. Moreover believing that Allah, the Glorified, is the only One Who is worth worshipping.

Belief in Messengers: is to believe that their Mission was from Allah, have faith in them, follow them and love them. On top of all of them is the last and the best Prophet, our Prophet Muhammad ibn `Abdullah ibn `Abdul-Muttalib (peace be upon him).

Belief in angels: is having faith in their existence and to believe that they are honored servants carrying out the Command of Allah concerning His creatures, descending upon His Messengers with His revelation and writing and preserving the deeds of Banu Adam (human beings, descendents from Prophet Adam).

(Part No. 2; Page No. 427)

Belief in the Books: is to believe that they are sent down by Allah in order to guide His creatures and that we should follow them and act according to them, each according to the Messenger upon whom it was revealed. The best and most perfect among all of them is the Qur'an, the Book sent to our Prophet Muhammad (peace be upon him).

Belief in the Last Day which is the Day of Resurrection: is to believe that it will occur when people will be resurrected from their graves to be rewarded for their good deeds or punished for their evil deeds.

Belief in Predestination whether good or bad: is to believe that everything happens in this universe whether good or bad, since the beginning of creation until the Day of Resurrection, is known, predestined and written by Allah in Al-Lawh-ul-Mahfuzh (the Preserved Tablet) and that Allah willed it to happen at the time it actually happened.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 13964

Q 1: Is it our right or the right of Imams (those who lead people in prayer) to support their sayings with the sayings and acts of the Messenger of Allah?

A: Allah (Glorified be He) commands us to worship Him Alone and to make our religion sincere to Him (by not associating any partner with Allah in His worship). Moreover, He commands that no one should be worshipped nor invoked nor asked but Him (Glorified and Exalted be He). He sent

(Part No. 2; Page No. 428)

Muhammad (peace be upon him) to explain the Shari`ah (Islamic laws). He (Exalted be He) commands us to follow what the Prophet (peace be upon him) brought to us, obey his orders and abstain from what he forbade. Allah (Exalted be He) says: ﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.﴾ Verily, he (the Prophet) is a model and a good example to follow in all his sayings, deeds and decisions. Allah (Exalted be He) says: ﴿Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴾ Therefore, Muslims should follow in the footsteps of Prophet Muhammad (peace be upon him) as there should be no saying besides the saying of the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 14549

Q 1: Sometimes Satan insinuates to me with some (evil) thoughts, as he tries to make me doubtful about my `Aqidah (creed). I am ashamed to mention such thoughts, so I would like to ask: Will I be accountable for this?

(Part No. 2; Page No. 429)

A: You must not persist in thinking about such doubts and insinuations created by Satan, aiming to fill you with doubts about your Islamic creed. Whenever any such thoughts come to your mind, you should seek refuge with Allah from the accursed Satan. Allah (Exalted be He) says: ﴾And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.﴿ If you stop thinking about such insinuations and you neither act according to them nor speak about them, you will not be sinful. It was authentically reported that the Prophet (peace be upon him) said: ﴾Allah forgave my people the evil promptings which arise within their hearts as long as they did not speak about them or did not act upon them.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15610

Q: What do you think about the saying of Shaykh `Abdul-Rahman ibn Hasan Al Al-Shaykh in his book Fathul-Majid (p. 45) in which he states: This is different from those who say "La ilaha illa-Allah (there is no deity but Allah)" while invoking other than Allah, seeking refuge with a dead person or an absent person who can not provide any good or evil. As you see most people act like this. Verily, when such people say the Word of Shahada (La ilaha illa-Allah),

(Part No. 2; Page No. 430)

they get involved in its contradiction. The person who says it will not benefit from it except by knowing its meaning, whether negative or positive. Does the ruling on people differ from time to time and from place to place, or is the ruling constant and does not need Ta'wil (allegorical interpretation)?

A: The words of Shaykh `Abdul-Rahman ibn Hasan (may Allah be Merciful with him) clarify that the word of the Shahada will not be useful for the person without knowing its true meaning, acting according to it, and proving his sincere worship to Allah (Exalted be He). As regards seeking refuge with, supplicating to anyone other than Allah, believing that the dead hear those who supplicate to them and intercede for them and act as a mediator between them and Allah, offering sacrificial animals to them, making vows for their sake, resorting to them to relieve distresses and believing that supplication to them is useful, all these acts contradict the Word of Tawhid (belief in the Oneness of Allah). He who practices and believes in such acts is a Mushrik (one who associates others with Allah in His Divinity or worship) and thus commits an act of major Shirk (associating others with Allah in His Divinity or worship). The ruling of Kufr (disbelief) should be applied to him.

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The second question of Fatwa no. 16021

Q 2: How can I form a sound `Aqidah (creed), which rests on an Islamic scientific base in Iman (Faith) and other?

A: the `Aqidah of tawhid (monotheism) is the basis upon which a Muslim has to build

(Part No. 2; Page No. 431)

his good deeds. It is the creed taken from the Book of Allah and the Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him). Moreover, it is the creed of the Salaf (righteous predecessors). It is clarified in the authentic books compiled by eminent Muslim scholars, such as the Creed of Imam Al-Tahawy and its Explanation by Al-Izz ibn Abul-Izz, Al-`Aqidah Al-Wasitiyah by Ibn Taymiyah and Kitabul-Tawhid (Book of Monotheism) by Shaykh Muhammad ibn `Abdul-Wahhab and its explanation Fathul-Majid. You should read such books with authorized scholars from Ahl-ul-Sunnah (those adhering to the Sunnah), in order for them to explain them for you.

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The fourth question of Fatwa no. 15885

Q 4: I hear about the term `Aqidah (creed). What is `Aqidah and what is its importance? Please, provide me with a decisive answer about the `Aqidah of the Messenger (peace be upon him), his teachings and some books that tackle this issue, if possible. I want to be fully aware of my religion to follow the example of the Prophet (peace be upon him).

A: the right `Aqidah is to believe in Allah, His Angels, Books, Messengers, in the Last Day, and the Divine Destination whether good or bad. This was mentioned in the Qur'an and the Sunnah (whatever is reported from the Prophet) and was followed by the Salaf (righteous predecessors) and Imams (rulers) of the Ummah (Muslim nation). There are numerous books that

(Part No. 2; Page No. 432)

tackle this issue and the best and most useful of which is the Glorious Qur'an where there is true guidance and remedy. Allah (Exalted be He) says: ﴾Verily, this Qur'ân guides to that which is most just and right﴿ These books also include the authorized books of Hadiths such as Al-Bukhari, Muslim, Sharh Al-`Aqidah Al-Tahawiyah by Ibn Abul-Izz Al-Hanafy, books of Shaykh Al-Islam Ibn Taymiyah and his disciple Ibn Al-Qayyim, books of Shaykh Al-Islam Muhammad ibn `Abdul-Wahhab and the books of other authentic scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 16024

Q 1: What are the effects of Tawhid (belief in the Oneness of Allah) on people in the life of this World?

A: The influence of Tawhid i.e., worshipping Allah Alone in this life, has been manifested in the Ayahs (Qur'anic verses) in which Allah (Exalted be He) says: ﴿Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.﴾

(Part No. 2; Page No. 433)

And: ﴿It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh)﴾ Zulm here means Shirk (associating others with Allah in His Divinity or worship), ﴿for them (only) there is security and they are the guided.﴾ In these two Ayahs, Allah has manifested the effects of tawhid on people in this World and in the Hereafter by the prevalence of security, exchange of misguidance for true guidance, succession on earth and deepening religion in hearts and deeds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 16301

Q 1: Who are the righteous and pious servants of Allah and the friends of Satan?

A: Righteous servants of Allah are the pious believers as Allah (Exalted be He) says in the Ayah (Qur'anic verse) which states: ﴿No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴾ ﴿Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴾

(Part No. 2; Page No. 434)

Iman (Faith) and Taqwa (fearing Allah as He should be feared) are to act upon the obedience of Allah and His Messenger (peace be upon him) and to abstain from all that Allah and His Messenger forbade including Bid`ahs (innovations in religion), superstitions and acts of Shirk (associating others with Allah in His Divinity or worship).

The friends of Satan are his followers including Mushriks (those who associate others with Allah in His Divinity or worship), believers of superstitions and innovators who deaden the Sunnah (supererogatory acts of worship following the example of the Prophet) and revive Bid`ah and prohibitions. Allah (Exalted be He) says: ﴿His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh i.e. those who are Mushrikûn i.e. polytheists. See Verse 6:121).﴾ Those who assume servitude (to Allah) or it is attributed to them will not be true servants until they believe in the Oneness of Allah, act according to the Book of Allah and the Sunnah of His Messenger and abstain from Shirk (associating others with Allah in His Divinity or worship) and acts of Bid`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17923

Q 2: Is Iman (Faith) a whole which can never be divided? When a part of it is lost, is the rest lost too? If this is true, how can we reconcile between this claim and the fact that

(Part No. 2; Page No. 435)

iman is subject to increase and decrease?

A: Iman is divisible, as it increases and decreases. Allah (Exalted be He) says: ﴾and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone)﴿ Allah (Exalted be He) also says: ﴾And Allâh increases in guidance those who walk aright.﴿ Loosing some of your Iman does not mean losing all of it; because the opinion that inclines to the loss of all of one's Iman due to the loss of part of it is the doctrine of Khawarij (separatist group that believes committing a major sin amounts to disbelief). Verily, it is an incorrect opinion because Allah (Exalted be He) says: ﴾And if two parties or groups among the believers fall to fighting﴿ Here He describes them both as believers even though there is a fight between them. Allah (Exalted be He) also says: ﴾But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness.﴿ Here, Allah (Exalted be He) calls him a brother even though he is a killer.

The doctrine of Ahl-ul-Sunnah (those adhering to the Sunnah) is that a person can combine both Iman and Fisq (flagrant violation of Islamic law) and obedience and disobedience; as Iman increases with obedience and decreases with disobedience.

(Part No. 2; Page No. 436)

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Da`wah (calling to Islam) of the Messengers

The first question of Fatwa no. 14465

Q 1: What is the difference between prophets and messengers?

A: The prophet is the one to whom Allah revealed Shar` (Law) but he was not commanded to convey it. The messenger is the one to whom Allah revealed Shar` (Law) and Allah sent him to the people to call them to the Shari`ah (Islamic laws) and rulings revealed to him.

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Second question of Fatwa no. 18794

Q 2: Is there any difference between Prophets regarding their levels of knowledge, responsibility, or spiritual ability?

A: Yes, prophets were of different levels of knowledge. A prophet may have been knowledgeable of something which was not known to others. This is obvious in the story of Musa (Moses, peace be upon him) and Al-Khadir or Dawud (David, peace be upon him) and Sulayman (Solomon, peace be upon him). However, such differences do not decrease the merits of other prophets. Rather, all prophets and messengers were dignified though some of them have preference over others. Allah (Exalted be He) states: (Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour))

(Part No. 2; Page No. 439)

He (Glorified and Exalted be He) also states: (And indeed, We have preferred some of the Prophets above others)

On the other hand, all prophets are on the same level regarding conveying the Messages of Allah (Exalted be He) to people, teaching them, calling them to Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding them from Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). All prophets have equal responsibility regarding the fulfillment of such a great trust. Nevertheless, our last Prophet Muhammad (peace be upon him) is superior to all other prophets in the matter of the perfection of the fulfillment of the duties of prophethood. Allah (Exalted be He) states: (Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.) Moreover, the Prophet (peace be upon him) stated: (I will be the pre-eminent amongst the descendants of Adam on the Day of Resurrection, with no pride involved.)

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Q 3: is prophet `isa (Jesus, peace be upon him) better than other Prophets because he was born like no other human, and because he did not die like other Prophets?

A: That `Isa (Jesus, peace be upon him) was born to no father and that he was raised to heaven, does not mean that he is better than other prophets. The proof is

(Part No. 2; Page No. 440)

the fact that the two friends of Allah, the Merciful, namely Ibrahim (i.e. Abraham) and Muhammad (peace be upon them) were not blessed with any such miracles. However, they are surely better than `Isa. In fact they are the best Prophets ever (may Allah's peace and blessings be upon them all).

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Fatwa no. 18971

Please explain to me the difference between the last of all prophets and messengers, Muhammad (peace be upon him), `Isa (Jesus - peace be upon him), and Mirza Ghulam Ahmad. There is great confusion concerning these three people among the residents of the Central Area in our country; and I want to know the truth as soon as possible to inform my community about it and guide the people to it.

A: The question is about `Isa and Muhammad (peace be upon them) and Ghulam Al-Qadyany, the liar. `Isa (peace be upon him) is `Isa ibn Maryam (Mary), a Servant and Messenger of Allah, His Word which He bestowed on Maryam, and a spirit created by Him. Allah sent `Isa to the Children of Israel, confirming the Tawrah (Torah) that had come before him and bearing the glad tidings of the Prophethood of Muhammad (peace be upon him) after him. He called to Allah and delivered his message, but the Jews disbelieved him and even attempted to kill and crucify him. Allah saved him from them and raised him to heaven.

(Part No. 2; Page No. 441)

Muhammad (peace be upon him) is the last of all prophets; he is Muhammad ibn `Abdullah ibn `Abdul-Muttalib ibn Hashim, who belongs to the progeny of Isma`il ibn Ibrahim, the friend of Allah (peace be upon them). Allah sent him to all mankind as a bearer of glad tidings, a warner, a caller to Allah by His Leave, and a lamp spreading light. Allah has obligated all the people to obey and follow Prophet Muhammad. Whoever does not follow him and believe in him is a Kafir (disbeliever) who shall dwell in Hell Fire forever, even if they are Jewish or Christian. This is because Allah abrogated all the other religions when Islam was revealed and obligated all mankind to obey Prophet Muhammad until the Day of Resurrection. No prophet will come after him because he is the last of all prophets.

As for Ghulam Ahmad Al-Qadyany, he was a liar who claimed to be a prophet. Unfortunately, some people believed his lies and followed him; that was why the Muslims regarded him and whoever followed him as Kafirs, and called them Qadyaniyyah. Also, Muslims have ruled that Islam is free of this order and its followers, because there is no prophet after Muhammad (peace be upon him).

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Fatwa no. 18965

Q 1: Why do we find in the Gospel that the genealogy of Prophet Is-haq (Isaac), the second son of Prophet Ibrahim (Abraham peace be upon him), has been detailed till the birth of the Messiah,

(Part No. 2; Page No. 442)

while that of Prophet Isma`il (Ishmael), the first son of Prophet Ibrahim (peace be upon him), has not?

A: all prophets of the Children of Israel are all from the offspring of Is-haq, the son of Ibrahim (peace be upon them both) and the last of them is Jesus, the son of Mary (peace be upon him). Israel is the nickname of Ya`qub (Jacob), the son of Is-haq (peace be upon them both). As for the offspring of Isma`il (peace be upon him), they are the Arabs who adopted the faith of their father Ibrahim (peace be upon him), until polytheism was spread among them by `Amr ibn Luhai Al-Khuza`i. At that point, Allah sent the seal of prophets and the finest; Muhammad (peace be upon him) and made his mission general for both Jinn and mankind. His legislation abrogates all previous legislations till the Day of Resurrection.

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Q 2: Why wasn't there another name for the prophet that came after `Isa (Jesus, peace be upon him) other than Ruh-ul-Qudus, i.e. (the Holy Spirit)?

A: ruh-ul-Qudus (The Holy Spirit) is the name of Jibril (may peace be upon him). `Isa (peace be upon him) is Allah's Servant, Messenger and Word, which Allah bestowed upon Maryam (Mary) and a spirit created by Allah. `Isa was called Ruh (Spirit) because Allah created him without a father. In fact Allah created him with the mere word 'Be' from the Spirit which the angel blew into Maryam (Mary) without a father.

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The first question of Fatwa no. 10947

Q 1: Do the prophets Adam, Yahya (John), Yusuf (Joseph), Harun (Aaron), Idris (Elijah), Musa (Moses) and Ibrahim (Abraham) (peace be upon you) have graves on earth, or were they lifted to the heavens like `Eisa (Jesus), son of Mary, (peace be upon him)?

A: The graves of all prophets are on earth where they were buried except for `Eisa (Jesus) who was lifted alive to the heavens, for he will descend at the end of time and rule according to the Shari`ah of Prophet Muhammad (peace be upon him).

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The fifth question of Fatwa no. 19219

Q 5: do the Prophets' bodies decompose in graves?

A: Allah prohibited the earth to decompose dead bodies of prophets and messengers. Therefore the dead bodies of prophets never decompose; they stay alive in their graves and lead another life in Barzakh (period between death and the Resurrection). Allah Alone knows about such a life. Such a life is different from life in this world. The souls of prophets are in Paradise and the same applies to the souls of believers and our Prophet Muhammad whose soul is with the Higher Companion in Paradise according to the Hadith narrated by Imam Ahmad in his Musnad, Vol. 4 p.8, from Aus ibn Abu Aus

(Part No. 2; Page No. 444)

in the end of which he mentioned: ﴾Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets (peace be upon them).﴿ Narrated by Abu Dawud, Ibn Majah in their Sunan with a similar wording but an authentic Isnad (chain of narrators). However it is not permissible to invoke the prophets, seek succor and Help from them and make vows for them. In fact all these acts are acts of Shirk (associating others with Allah in His Divinity or worship) according to the Saying of Allah (Exalted be He): ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ and the Saying of Allah (Glorified be He): ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ and the Saying of Allah (Glorified and Exalted be He): ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿ All these blessed Ayahs (Qur'anic Verses) and other similar verses and Hadiths apply to prophets, righteous people, angels and others. Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), from the Companions of the Prophet (peace be upon him),

(Part No. 2; Page No. 445)

and their followers with good conduct all agree upon the lawfulness of these acts.

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The second question of Fatwa no. 17867

Q 2: was Ya`qub (Jacob) a prophet or a pious servant of Allah?

A: Ya`qub (peace be upon him) is one of the prophets of the Children of Israel. Allah (may He be exalted) states: ﴾Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob)﴿ The Ayah confirms that revelation was sent to him, so he was one of the prophets. Allah (Exalted be He) states:﴾ Verily, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) as We sent the revelation to Nûh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)]﴿

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The third question of Fatwa no. 18024

Q 3: was Luqman a prophet or merely a righteous man?

A: Luqman was a righteous man whom Allah gave wisdom. Allah (Exalted be He) says, (And indeed We bestowed upon Luqmân Al-Hikmah (wisdom and religious understanding))

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The fourth question of Fatwa no. 18794

Q 4: did Prophet `Eisa (peace be upon him) foretell the coming of Prophet Muhammad (peace be upon him)?

A: Yes, he did. Prophet `Eisa (peace be upon him) gave glad tidings of the coming of Prophet Muhammad (peace be upon him), as Allah (Glorified be He) says in the Qur'an: (And (remember) when 'Isâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (Ahmad i.e. Muhammad صلى الله عليه وسلم) came to them with clear proofs, they said: "This is plain magic.")

(Part No. 2; Page No. 447)

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Fatwa no. 17884

Q: In his Friday Khutbah (sermon), a preacher stood on the Minbar (pulpit) and said that the Prophet Muhammad (peace be upon him) spoke immediately after he was born, but he (the preacher) could not remember what he said. Then he claimed that during her first month of pregnancy, Adam (peace be upon him) came to the mother of the Prophet Muhammad and gave her the glad tiding that her son is to be the prophet of the Ummah (nation based on one creed). In the second month, Nuh (Noah (peace be upon him)) came, and in the third Idris (Enoch (peace be upon him)), Hud (peace be upon him) in the fourth, Salih (peace be upon him) in the fifth, Ibrahim (Abraham (peace be upon him)) in the sixth, Isma`il (Ishmael peace be upon him) in the seventh, Musa (Moses (peace be upon him)) in the eighth and `Isa (Jesus (peace be upon him)) in the ninth. During his speech, he said more than once "Aminah bint Wahb (may Allah be pleased with her)"; is she a Mu'minah (believer)?

A: the Prophet (peace be upon him) was born like all humans who have parents. It was not authentically reported that he spoke in the cradle but this is a lie. Likewise, the claim that the prophets came to the mother of Prophet Muhammad (peace be upon him) is a lie and falsehood.

Allah took from the prophets (peace be upon them) their covenant that

(Part No. 2; Page No. 448)

they must believe in Muhammad (peace be upon him) when he is sent and so did the prophets; they took the covenant of their people to believe in him. Allah (Exalted be He) says: ﴿And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."﴾ The last prophet who gave the glad tidings of the coming of Prophet Muhammad (peace be upon him) was `Isa ibn Maryam (Mary) as Allah (Exalted be He) says: ﴿and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.﴾

The mother of the Prophet (peace be upon him) died before his mission. He (peace be upon him) asked Allah to visit her grave and Allah gave him the permission. He (peace be upon him) asked Allah to forgive her, but Allah did not agree. This gives evidence to the fact that the Prophet's (peace be upon him) mother died while she was not Muslim. And Allah knows best.

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Fatwa no. 12232

Q: Your Eminence, I have a question related to the `Aqidah (creed) of Muslims. A debate took place between a Muslim and a Christian on their `Aqidah. One of the suspicions, which the Christian attached to Islam is that the Qur'an mentions that `Eisa (Jesus peace be upon him) ibn Maryam (Mary) gave the glad tidings of the coming of a messenger after him whose name is Ahmad, while the Muslims' Prophet is called Muhammad; hence this entails contradiction in the Muslims' Book. Your Eminence, how can you refute this argument to defend our lenient `Aqidah? May Allah protect you!

A: ahmad is one of the names of Prophet Muhammad (peace be upon him). He had many names.

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The first question of Fatwa no. 19272

Q 1: We found a copy of a Mus-haf (Arabic Qur'an) in the first two pages of which were written the well-known Ninety-Nine Names of Allah; what is really peculiar is the last two pages, as they have ninety-nine names or attributes of the Prophet (peace be upon him) written on them and with the same style in which the well-known Names of Allah were written.

(Part No. 2; Page No. 450)

Is that permissible? Are there really ninety-nine name for the Prophet (peace be upon him)? The Mus-haf is printed in Pakistan. I hope you can clarify this point for me, and preferably in a message to the publishing house that prints this edition of the Qur'an, or even publishing it in a newspaper. We hope that you will answer us in this regard. Thank you.

A: Firstly, the Prophet (peace be upon him) has only five names mentioned in the authentic Hadith (I have five names: I am Muhammad, and I am Ahmad, and I am Al-Mahy (the Eraser) through whom Allah erases disbelief, and I am Al-Hashir (the Gatherer) after whom the people will be gathered (on the Day of Resurrection), and I am Al-`Aqib (i.e., the Last of the Prophets, there will be no prophet after me).) Related by Al-Bukhari in his Sahih. Any names that are added to these five are unauthentic, or rather come under the attributes of the Prophet (peace be upon him) and not names. It is impermissible to ascribe certain names to the Prophet (peace be upon him) other than these five without an authentic Hadith.

Secondly, writing down the said names at the beginning or the end of the Mus-haf is impermissible, rather it is prescribed to omit any writings other than

(Part No. 2; Page No. 451)

the Ayahs of the Qur'an, as was practiced by the Salaf (righteous predecessors) (may Allah be pleased with them) and to keep the Qur'an clean from any irrelevant additions.

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The sixth question of Fatwa no. 16402

Q 6: In the story of Al-Isra' (night journey), it was narrated that the Messenger (peace be upon him) led the prophets in Salah (prayer); how did this take place while they were already dead?

A: his leading other prophets in Salah during Al-Isra' is authentically proven and we should believe in it. As to how they attended, it is of the knowledge of Ghayb (Unseen) that no one knows but Allah, and He is able to do all things.

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The sixth question of Fatwa no. 17882

Q 6: It is said that when the Messenger (peace be upon him) spoke to Allah during Al-Isra' (Night Journey) and Mi`raj (Ascension to Heaven), he did so through an angel whom Allah inspired.

A: This is not correct, because the Prophet (peace be upon him) was taken to

Bait-ul-Maqdis (Jerusalem) then ascended to the heaven. Allah spoke to His Prophet Muhammad (peace be upon him) directly without a mediator and prescribed on him the performance of Salah (Prayer). The Prophet (peace be upon him) continued to ask His lord to reduce the number of Salahs until they were made five Salahs in number but equaling fifty in reward. Allah (Glorified and Exalted be He) states in Hadith Qudsy (Revelation from Allah in the Prophet's words): ﴾I have carried on My Decree and I have reduced the burden on My Servants.﴿ This Hadith is authentically reported from the Prophet (peace be upon him) and is even ranked as Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible). Allah (Praised be He) spoke to Musa (Moses, peace be upon him) truly and He did speak to Muhammad (peace be upon him) when he ascended to the heavens, and the Five Obligatory Daily Salahs were prescribed on him. He (Exalted be He) speaks when He wills, with Words the befit His Majesty and that is not similar to any quality of His creation just as He (Exalted be He) states: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿

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First question of Fatwa no. 19048

Q 1: I read in the book of Fatawa Shaykh-ul-Islam Imam Ibn Taymiyyah (may Allah be merciful with him) that whoever denies

one letter of the Qur'an is a Kafir (disbeliever). Thus they have to be advised to make Tawbah (repentance to Allah) and give up such denial or they are to be killed. What then is the ruling on a man who denies the incident of Isra' (Night Journey) and Mi`raj (ascension to Heaven) and brags in front of people saying that such an incident is impossible bearing in mind that Allah (Exalted be He) says: (Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?")

A: The incident of Isra' and Mi`raj is proven both in the Qur'an and Sunnah. Allah (Exalted be He) says: (Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه و سلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem)) On the other hand, there are some Hadith Mutawatir (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) to the effect that the Prophet (peace be upon him) was taken on the concerned journey by his soul and body while he was awake not asleep. Undoubted proofs were established for the truthfulness of Prophet Muhammad (peace be upon him) regarding what he said about the journey in question. Consequently, Muslims of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) agreed on believing in Isra' and Mi`raj and all that they involved, while atheists and heretics did not. In addition, the Kafirs (disbelievers) denied Isra' and Mi`raj because of their arrogance and stubbornness. Allah (Exalted be He) says: (They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân, and the Prophet Muhammad صلى الله عليه وسلم) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it).) Whoever thus denies Isra' and Mi`raj disbelieves in what was revealed to Prophet Muhammad (peace be upon him) and denies

what has been revealed to him. This is because denying Isra' and Mi`raj is tantamount to denying the Ayahs (Qur'anic verses) talking about them such as Allah's saying: (Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه و سلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem), the neighbourhood whereof We have blessed) and: (And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).) (Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).) (Near it is the Paradise of Abode.) Since whoever denies one Ayah (Qur'anic verse), word, or letter of the Qur'an is considered a Kafir; whoever denies the incident of Isra' and Mi`raj is more deserving to be considered Kafir. This is also because denying the incident of Isra' and Mi`raj is

tantamount to denying the obligation of performing the five daily Salahs (Prayers) which is plain Kufr (disbelief) that takes a person outside the fold of Islam. This is because Salah (Prayer) was made obligatory on both the Prophet and his Ummah (nation) without mediators during the journey in question. There are Mutawatir Hadiths (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) to that effect. Consequently, whoever denies Isra' and Mi`raj is undoubtedly a Kafir who goes out of the fold of Islam. May Allah protect us all! Allah (Exalted be He) says:

(Part No. 2; Page No. 455)

﴾Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19346

Q 1: Would you please comment on the hadith which indicates that the Prophet (peace be upon him) will be seated on the throne?

A: There is no authentic report from the Prophet (peace be upon him) in this regard as far as we know. As for the statement ascribed to Mujahid (may Allah be merciful to him), it is a false statement as viewed by several Hadith Scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20845

Q 2: Your Honor, it is said that the prophets (peace be upon them) can hear and see after their death; is there any proof to support this claim? Could you kindly advise? May Allah reward you!

A: in general, the dead including the prophets (peace be upon them) cannot hear those who call upon them. They cannot respond to the caller or implement commands or prohibitions. This is confirmed by Allah in His statement: ﴿So verily, you (O Muhammad صلى الله عليه وسلم) cannot make the dead to hear (i.e. the disbelievers)﴾ As for what has been related in Sahih Al-Bukhari and Sahih Muslim about when the dead are placed in their graves, that the Prophet (peace be upon him) stated: ﴾He hears the sounds of their shoes when they depart from him,﴿ and what the Prophet (peace be upon him) said to the polytheists who were killed on the Battle of Badr when they were dragged and thrown in the graves of Badr, he said to them: ﴾Have you found what your Lord promised true?﴿ and: ﴾They now hear what I say.﴿ Also, the dead hearing the voices of the two angels

when asked about his faith and his Prophet...etc. In all these cases, the dead hear in a special way; which only Allah knows of. It is not continuous hearing, but they hear in special conditions. Hearing in the grave is unlike hearing in the world; it is special for the conditions of the Barzakh (period between death and the Resurrection). None can know how it occurs but Allah and the living will not be affected by the dead; whether benefit or harm because none is able to do this except Allah. As for what is mentioned that the Prophet (peace be upon him) said: ﴾Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting,﴿ it is a special gift for the Prophet (peace be upon him), and this does not mean that the Prophet (peace be upon him) can benefit or harm the living except by the reward which a person gets from Allah when they send their peace and blessings upon him. People should not call on the Prophet (peace be upon him) after his death as he was spoken to in his life, such as fulfilling the needs and resolving problems. The Companions (may Allah be pleased with them) did not ask anything from him because they knew that it was impossible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 20482

Q 1: The Khatibs (preachers) often describe the Prophet (peace be upon him) as "The One Lifting the Grief". Is it permissible to

describe the Messenger of Allah (peace be upon him) as such?

A: it is permissible to describe the Prophet as "The One Lifting the Grief". Allah has saved people by him from Hell-fire and led them from the darkness of disbelief and polytheism to the belief in His Oneness. Describing His Prophet (peace be upon him), Allah (Glorified be He) says: ﴿Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه و سلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.﴾ and: ﴿Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.﴾ However, "The One Lifting the Grief" does not mean that he (peace be upon him) removes distress. People must not seek his help instead of or along with Allah as this is regarded as major Shirk (associating others with Allah in His Divinity or worship), which Muslims should be aware of.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 2; Page No. 459)

The Sahabah

(Part No. 2; Page No. 460)

The second question of Fatwa no. 19378

Q 2: Some people among us have deviant opinions and different creeds. These people revile some of the Companions of the Prophet (peace be upon him), abase them, and claim that some of them were dissolute. They even stay away from acting in accordance with their narrations (of the Hadiths). They also claim that the honorable Sahaby (Companion of the Prophet), Al-Mughirah ibn Shu`bah is one of those dissolute Sahabah, I seek refuge in Allah from this, as they say, may Allah curse them, that four of the Sahabah had testified that he committed Zina (premarital sexual intercourse and/or adultery) in front of `Umar (may Allah be pleased with him). This is some of their worst claims.

A: First: the Companions of the Messenger of Allah (peace be upon him) are the best of believers. Allah has praised them in many Ayahs (Qur'anic Verses) that are recited until the Day of Resurrection. These Ayahs include the saying of Allah (Exalted be He): ﴿And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.﴾ and:

(Part No. 2; Page No. 461)

﴿Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad صلى الله عليه وسلم till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).﴾ The Messenger of Allah (peace be upon him) also praised them and bore witness that they are the best of all people when he said: ﴿The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter.﴾ Agreed upon by Al-Bukhari and Muslim. It was also related by Muslim on the authority of `Aishah (may Allah be pleased with her) that she said: ﴿A person asked Allah's

Messenger (peace be upon him) saying: Who are the best people? He said: The generation to which I belong, then the second generation (generation subsequent to my generation), then the third generation (generation subsequent to the second generation).)

Second: It is impermissible for a Muslim who believes in Allah and in the Day of Resurrection to curse any of them, for the Prophet (peace be upon him) said in the Hadith related by Al-Bukhari in his Sahih on the authority of Abu Sa`id (may Allah be pleased with him): (Do not revile my companions, for if one of you were to spend the equivalent of Uhud in gold, it would not amount to a mudd (a weight that equals a handful) of one of them,

(Part No. 2; Page No. 462)

or even half of it.) It was also related by Muslim in his Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Do not revile my companions, for by the One in Whose hand is my soul, if one of you were to spend the equivalent of Uhud in gold, it would not amount to a mudd (a weight that equals a handful) of one of them.)

Moreover, it has been reported that Ibn `Umar (may Allah be pleased with them both) said: "Do not revile the Companions of Muhammad (peace be upon him) for an hour of their sitting (he means with the Messenger of Allah (peace be upon him)) is better than the deeds of any of you for forty years". In another narration related by Waki`, the Prophet (peace be upon him) said: (is better than the deeds of any of you in their whole life).

Therefore, whoever curses any of the Sahabah (may Allah be pleased with them all) of the Messenger of Allah (peace be upon him) will be entitled to a serious punishment according to the consensus of Muslim scholars. However, they (Muslim scholars), disagreed on whether they should be sentenced to death or not.

Third: The Sahabah of the Messenger of Allah (peace be upon him) are all upright since Allah has rendered them so, praised them,

(Part No. 2; Page No. 463)

and recommended them, in addition to His Messenger's recommendation to them, what a great recommendation! Al-Khatib Al-Baghdady (may Allah be merciful with him) said: Every Hadith whose chain of narrators has been connected to the Prophet (peace be upon him) is not to be put into action except after the confirmation of the uprightness of its narrators, for they should be considered, except for the Sahaby who reported it from the Messenger of Allah because the uprightness of the Sahabah is confirmed and recognized by Allah's Confirmation, and declaration of their purity as well as His Selection to them in the text of the Qur'an. Then he cited some Ayahs and Hadiths indicating their merits. Afterwards, he said: If Allah and His Messenger have not mentioned any of what we have said in their regard, it would suffice that they had practiced Hijrah (a believer's migration to an Islamic land), Jihad (fighting/striving in the Cause of Allah), provided support (to the Prophet), exerted money and effort, had their parents and children killed (for the sake of Allah), exchanged advice in religion, and had strong Iman (faith) and Yaqin (certainty) to approve their uprightness and virtuousness, so they are the best of all upright and recommended people and of those who would ever succeed them. It is also narrated on the authority of Abu-Zar`ah (may Allah be merciful to him) that he said: If you see a man slandering any of the Companions of the Messenger of Allah (peace be upon him), you should know that this man is disbeliever. The Messenger of Allah is true, the Qur'an is also true, and both were driven to us by the Companions of the Messenger of Allah

(Part No. 2; Page No. 464)

(peace be upon him). However, those (who do such act) want to transgress our witnesses (the Companions) to nullify the Book and the Sunnah. Thus, they are the ones who should be transgressed and they are the disbelievers.

Many scholars had reported the consensus on their uprightness, truth in addition to the credibility of their narrations, Praise be to Allah, such as, Al-Khatib Al-Baghdady, Ibn `Abdul-Barr, Ibn Al-Salah, Al-Nawawy, Ibn Kathir, Al-`Iraqy and Ibn Hajar Al-Sakhawy (may Allah be merciful to all of them).

Fourth: Ibn Taymiyah (may Allah be merciful to him) said in his book Al-`Aqidah Al-Wasatiyyah: "And of the fundamentals of Ahl-ul-Sunnah wal-Jama`ah is the soundness of their hearts and tongues towards the Companions of the Messenger of Allah (peace be upon him), as Allah has described them in His saying: ﴿And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴾ and to obey the Prophet (peace be upon him) in his saying: ﴿Do not revile my Companions...﴾ They should also accept whatever is mentioned in the Qur'an, Sunnah and by consensus with regard to their merits and ranks. He (Ibn Taymiyah) also added:

(Part No. 2; Page No. 465)

They should disavow the approach of Al-Rawafid (A deviant Islamic sect slandering the Companions and the wives of the Prophet), who hate the Sahabah and revile them. They should also hate the approach of Al-Nawasib (A deviant Islamic sect slandering `Aly ibn Abu-Talib and the family of the Prophet), who harm Ahl-ul-Bayt (members of the Prophet's extended Muslim family) with words or acts.

They should not comment on what had happened between the Sahabah, because all the stories related with regard to their disadvantages include some fabrication, either by addition, diminution or distortion.

As to the authentic narrations, they are excused in them, for they were Mujtahidun (Scholars qualified to exercise juristic effort to infer expert legal rulings); some of their acts were correct, and the others were not and their mistakes would be excused. However, Ahl-ul-sunnah wal-Jama`ah do not believe that all the Sahabah are infallible; rather they were subjected to committing sins, except that they had other merits and initiatives that entail forgiving their sins, if they committed any. They would be forgiven as much as those who succeed them, since their good deeds are much more than those of their successors. It is authentically proven that the Messenger of Allah (peace be upon him) witnessed for them to be the best of generations, and that the Mudd donated by any of them is better than the mount of Uhud weighed in gold donated by any of their successors. Moreover, if any of them committed sins, they would have repented of it, replaced them with good deeds, or being forgiven for their precedence, or by the intercession of Muhammad (peace be upon him),

(Part No. 2; Page No. 466)

for they are the most entitled to it. In addition to this, if any of them was inflicted in the Worldly Life, this would be a Kaffarah (expiation) for their sins. Had this been the case with regard to the certain sins, what would be the case with regard to the things in which they practiced Ijtihad; where if they were right they would have double reward, and if they were not, they would be rewarded as well, and their mistakes would be forgiven. Besides, the size of their sins is incomparable to their merits and virtues such as their Iman in Allah and His Messenger, practicing Jihad (striving in the cause of Allah), offering Hijrah and providing support, having beneficial knowledge and virtuous deeds. Thus, whoever considers their history with knowledge and insight and sees what Allah has bestowed upon them of merits will know that they are the best people after the prophets, and that no one will ever resemble them, for they are the elite of the generations of this Ummah (nation), which is the best of

all nations and the most honored by Allah."

Fifth: Based on what was previously mentioned, it is the duty of all Muslims to believe in the merits and grace of the Sahabah of the Messenger (peace be upon him) and their superiority over others, to love and supplicate for them, and mention them in a good manner. In addition, Muslims should love them and ward off whoever hates them or mentions them in a bad manner, for this is one of the essentials for sound Iman and Din (the religion of Islam). Imam Abu Ja`far Al-Tahawy (may Allah be merciful to him) said in clarifying the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah: "And we love the Sahabah of the Messenger of Allah (peace be upon him) and never

hate or disavow any of them. On the other hand, we hate whoever hates them, and mentions them badly, for we only mention them in a good manner. Loving them is one of the forms of Iman and Ihsan (the perfection of Faith), while hating them is an act of hypocrisy and oppression."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The tenth question of Fatwa no. 20619

Q 10: one of the beliefs of Al-Zaydiyyah is that the caliphate was for Ali ibn Abu Talib (may Allah be pleased with him), but the Companions wronged him and usurped his right to the caliphate, and that the Messenger (peace be upon him) willed the caliphate for him after his death.

A: After the death of the Prophet (peace be upon him), the caliphate was the right of Abu Bakr then `Umar then `Uthman then `Aly (may Allah be pleased with them all) according to a general consensus of Muslim scholars. Whoever opposes the caliphate of any one of them goes against the beliefs of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) from the Companions (may Allah be pleased with them), and their followers with good conduct.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 17882

Q 8: It is claimed that islam was spread by the sword of `Ali and the wealth of Khadijah. Is this true?

A: Firstly, `Ali ibn Abu Talib (may Allah be pleased with him) fought in Jihad (striving in the Cause of Allah) with the Messenger of Allah (peace be upon him) and participated in all the battles except the Battle of Tabuk. The Sahabah (Companions of the Prophet - may Allah be pleased with them), other than `Ali, participated in Jihad as well, such as Abu Bakr, `Umar, `Uthman, Khalid ibn Al-Walid, and others.

Secondly, Khadijah (may Allah be pleased with her) was the first woman to embrace Islam. The Messenger (peace be upon him) held her in high esteem and she used to console him, relieve his distresses, and support him. Jibril (peace be upon him) revealed that the Lord of the worlds sent her greetings. Also, the Prophet (peace be upon him) gave her the glad tidings of having a house in Jannah (Paradise) where there will be neither disturbance nor fatigue. The claim that Islam spread by the wealth of Khadijah is false. Spending for the Cause of Allah was only prescribed after Hijrah (the Prophet's migration to Madinah) and Khadijah (may Allah be pleased with her) died before Hijrah. Examples of Muslims who gave their wealth in the Cause of Allah are Abu Bakr Al-Siddiq, `Umar, `Uthman ibn `Affan (may Allah be pleased with them) and other Sahabah from among the Muhajirun (Emigrants from Makkah to Madinah) and the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) (may Allah be pleased with the Sahabah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 20530

Q 2: We heard a Hadith stating that people will enter paradise at a young age. However, it is always mentioned in Jumu`ah (Friday) Prayer that Fatimah, the daughter of our Prophet (peace be upon him), will lead women while Al-Hasan and Al-Hussein (may Allah be pleased with them) will lead the youth to Paradise. If this Hadith is true, does it not contradict the Ayah (Qur'anic verse) in Surah Al-`Imran that describes the status of Maryam? I believe that this Hadith was fabricated by the Shiites. What is your opinion, Your Eminence?

A: To show Maryam's status and her superiority over other women, Allah (Exalted be He) says: ﴾and (remember) when the angels said: "O Maryam (Mary)! Verily, allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'alamîn (mankind and jinn) (of her lifetime)." ﴿ In his book Al-Bidayah wa Al-Nihayah, Ibn Kathir (may Allah be merciful with him) said: The Ayah which reads: ﴾and chosen you above the women of the 'Alamîn (mankind and jinn) (of her lifetime)."﴿ implies women of her lifetime as when He said to Musa (Moses): ﴾I have chosen you above men﴿

and His saying about the children of Israel: ﴾And We chose them (the Children of Israel) above the 'Alamîn (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge﴿

It is well known that Ibrahim (Abraham peace be upon him) is better than Musa (Moses peace be upon him), and that Muhammad (peace be upon him) is better than both of them. Likewise, this Ummah (nation) is better than the previous nations. It is also more in number, better in knowledge and work than the children of Israel and others.

His saying: ﴾and chosen you above the women of the 'Alamîn (mankind and jinn) (of her lifetime)."﴿ might also imply women in general. Therefore, Maryam is the best of the women who were before and after her.

It was reported in the Sunnah what supports the second view; that Maryam is the best of women until the Day of Resurrection, and not only women of her lifetime, except for Fatimah (may Allah be pleased with her), the daughter of the Messenger of Allah (peace be upon him). On the authority of Anas ibn Malik (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Sufficient for you among the women of the world, Maryam bint `Imran, Khadijah bint Khuwaylid, Fatimah bint Muhammad and Aasiya, the wife of Pharoah. ﴿ This Hadith was ranked as Sahih (authentic) by Al-Tirmidhy, Al-Hakim, and others. Al-Nasa'iy recorded with a Sahih Sanad (authentic chain of narrators) on the authority of Ibn `Abbas (may Allah be pleased with them both) that

the Messenger of Allah (peace be upon him) said: ❨The best of the women of Paradise are Khadijah Bint Khuwaylid, Fatimah bint Muhammad, Maryam bint `Imran, and Asiya bint Muzahim the wife of Pharoah."❩ .

In his book Al-Bidayah wa Al-Nihayah, Al-Hafiz Ibn Kathir said: Abu Al-Qasim Al-Baghawy reported that Wahb ibn Munabbih reported that Khalid ibn `Abdullah Al-Wasity narrated from Muhammad ibn `Amr from Abu Salamah on the authority of `Aishah that she asked Fatimah: "What made you cry and laugh when you drew to the Messenger of Allah (peace be upon him)? She replied: The first time, he disclosed to me that he would not recover from his illness and I wept. Then he told me that I would be the first of his family to join him and he gave me glad tidings that I am the best of the women of Paradise except Maryam bint `Imran, so I laughed." The meaning of this Hadith is related in Sahih Al-Bukhari and the chain of narration is according to the conditions of narration set by Muslim. This Hadith means that Maryam and Fatimah are the best of the four mentioned women. It is recorded by Al-Imam Ahmad that `Uthman ibn Muhammad related that Jarir related from Yazid ibn Abu Ziyad from `Abdul Rahman ibn Abu Na`am on the authority of Abu Sa`id that the Messenger of Allah (peace be upon him) said: ❨Fatimah is the leader of the women of Paradise except for Maryam

bint `Imran.❩ Its Sanad (chain of narrators) is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). It is also ranked as Sahih (authentic) by Al-Tirmidhy and did not report it. There is another Hadith to the same effect which was narrated on the authority of `Aly ibn Abu Talib (may Allah be pleased with him) but it includes weakness in the chain of narration. This indicates that Maryam and Fatimah are the best of the four women. This might imply that Maryam is better than Fatimah or that both have the same rank. However, there is a Hadith that supports the first view. It is reported by Al-Hafizh Abu Al-Qasim ibn `Asakir that Abu Al-Hasan ibn Al-Fira' Abu Ghalib and Abu `Abdullah the two sons of Al-Banna reported that Abu Ja`far ibn Al-Maslamah reported that Abu Tahir Al-Mukhallis reported that Ahmad ibn Sulayman said that Al-Zubayr, Ibn Bakkar said that Muhammad ibn Al-Hasan said that `Abdul-`Aziz ibn Muhammad said that Musa ibn `Uqbah said that Kurayb reported on the authority of Ibn `Abbas that the Messenger of Allah (peace be upon him) said: ❨"The best of the women of Paradise are Maryam bint `Imran, then Fatimah, then Khadijah, then Asiya, the wife of Pharoah."❩ In this Hadith, if the word "then" means "next", this points out one of the two possibilities indicated by exception; and it is to be given priority over the other wordings that included the coordinating conjunction "and" which neither implies nor negates sequential order. Allah knows best!

This Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) was narrated by Abu Hatim Al-Razy from Dawud Al-Ja`fary from `Abdul-`Aziz ibn Muhammad, Al-Darawardy from Ibrahim ibn `Uqbah from Kurayb on the authority of Ibn `Abbas using the conjunction "and" and not with "then"

which implies sequential order. So, his Isnad and text was different. Allah knows best!

To sum up, Maryam (peace be upon her) is the best of all women according to the general meaning of the Ayah, except for Fatimah the daughter of the Messenger of Allah (peace be upon her). This might be because Maryam is better or that both enjoy the same status. May Allah grant us success!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Issues related to the People of the Book

The second question of Fatwa no. 13167

Q 2: Can we believe in what we hear from Christians from what is mentioned in their Injil (Gospel)?

A: the Injil (Gospel) of today is not the same that Allah, may He be Glorified and Exalted, sent down. Many distortions, lies, additions, omissions, and blasphemous statements are included. Allah states this fact in the Qur'an in His statement, ﴾And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.﴿ Furthermore, He, the Exalted, states ﴾Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.﴿ A Muslim should not read any of the Jewish or Christian books. The Prophet (peace be upon him) admonished `Umar when he saw him with a paper from the Tawrah (Torah), then the Prophet (peace be upon him) said, ﴾Are you confused about it (Islam), O Ibn Al-Khattab! By Him in Whose Hands is my soul, I have brought unto you

a white, pure faith. Indeed, if Musa were alive, he would have no other recourse but to follow me.﴿ According to the narration of `Abdullah ibn Thabit, then `Umar said: I am pleased with Allah as Lord, Islam as a faith, and Muhammad (peace be upon him) as a Prophet.

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The fifth question of Fatwa no. 16953

Q 5: What is the evidence on the invalidity of the Christian `Aqidah (creed)?

A: All religions, whether Christianity or any other, should not be followed after the mission of the Prophet (peace be upon him); everyone should embrace Islam and follow Prophet Muhammad (peace be upon him), according to Allah's saying, ﴾Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.﴿ He (Exalted be He) also says, ﴾Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided."﴿ In addition, Christianity was distorted and beliefs of Shirk (associating others with Allah in His Divinity or worship) invaded it, such as believing that Jesus Christ

(Part No. 2; Page No. 476)

is Allah's Son, Allah Himself, or the third Ilah (God). It is a false religion.

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Punishment in the grave: Physical or psychological?

The fifth question of Fatwa no. 10719

Q 5: What is the punishment in the grave? Is it physical or spiritual? Does it afflict the body, the soul or both?

A: A person physically experiences the punishment in the grave, although the living people do not notice it. It is for both the body and the soul, as proven by the apparent textual meanings contained in the Qur'an and Sunnah. Allah (Exalted be He) says: (The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!")

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The first question of Fatwa no. 11365

Q 1: What is the question asked to a dead person after being placed in the grave?

A: Hadiths ranked as Sahih (authentic) and Mutawatir (reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) confirm that a dead person is questioned by two angels after burial about some of their beliefs. It is reported in the Sahih Books of Al-Bukhari,

(Part No. 2; Page No. 478)

Muslim and others, on the authority of Anas ibn Malik (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾When a human is laid in the grave and their companions leave, while they can still hear their footsteps, two angels come to them, make them sit and ask them, 'What did you used to say about this man, Muhammad (peace be upon him)?' A Mu'min (believer) will say, 'I testify that he is the Servant of Allah and His Messenger.' It will be said to them, 'Look at your place in Hellfire; Allah has given you a place in Paradise instead.' The dead person will see both their places.﴿ Qatadah said: "It was mentioned to us that a Mu'min's grave is made spacious." He then continues the Hadith of Anas who said: ﴾Whereas a hypocrite or a Kafir (disbeliever) will be asked, 'What did you used to say about this man?' They will reply, 'I do not know; I used to repeat what the people used to say.' It will be said to them, 'Neither did you know nor did you follow those who know.' They will be hit with iron hammers once; they will send such a cry that everything near them will hear it, except Jinn and mankind.﴿

It is also reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim), on the authority of Al-Bara' ibn `Azib (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾A Muslim when questioned in the grave, testifies that there is no god but Allah and that Muhammad is the Messenger of Allah. This is the Saying of Allah: ﴾Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.﴿ ﴿

It is also reported in the Sahih Book of Muslim on the authority of Al-Bara' ibn `Azib that the Prophet (peace be upon him) said: "The Ayah (Qur'anic verse):

(Part No. 2; Page No. 479)

﴾ ﴾Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter﴿ was revealed about the punishment in the grave. A person is asked, 'Who is your Lord?' They reply, 'My Lord is Allah, and my Prophet is Muhammad (peace be upon him).' This is the Saying of Allah (Glorified and Exalted be He): ﴾Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.﴿ ﴿

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 13059

Q: The noble Messenger (peace be upon him) said: (The grave is either a garden of Paradise or a pit of Hellfire.) Whether the person is destined to enter Paradise or Hellfire, all we know is that the body decomposes in the earth and worms eat it. In the Hadith our noble Messenger (peace be upon him) stated that Allah forbade the earth to decompose the remains of Prophets. Is this regarding the Prophets only? If the person is destined to Paradise, does their body decompose in the grave, or does it remain and can enjoy the fragrance of Paradise? We hope you will explain this.

A: It is authentically reported that the Prophet (peace be upon him) said: (When one of you dies, they are shown their place (in the Hereafter) morning and evening; if they are among the people of Paradise, they are (shown their place) among the people of Paradise; and if they are among the denizens of Hell, they are (shown their place) among the denizens of Hell, and it will be said to them, 'That is your abode until Allah raises you on

(Part No. 2; Page No. 480)

the Day of Resurrection.') (This is the wording of Al-Bukhari) It is one of the basic tenets of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) that bliss and punishment are experienced by the soul, and that the body undergoes the same during Barzakh (period between death and the Resurrection), also, that bliss and punishment are experienced by the person whether the body remains or decomposes. We do not know how this happens, because it is a matter that belongs to the realm of Ghayb (the Unseen) about which we know nothing. We just have to believe in this, based on the evidence from the Qur'an, the Sunnah (whatever is reported from the Prophet) and Ijma` (consensus of scholars).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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People in Barzakh

Fatwa no. 18096

Q: Respected Shaykh, I would like Your Eminence to explain to me an issue that confuses me: It is authentically reported that when a human dies, their soul is taken to the heavens and shown its place, whether in Paradise or Hellfire, then it returns to the body and remains there till the Day of Judgment.

Also, it is authentically reported that during Isra' (Night Journey) and Mi`raj (Ascension to Heaven), the Messenger (peace be upon him) saw many people in Paradise and Hellfire. He (peace be upon him) even described what he had seen with his own eyes. How can we reconcile between all these Hadiths? May Allah reward you.

A: Basically, dead bodies are in the earth, whereas the souls in an abode, experiencing either bliss or punishment, yet they remain connected to the bodies.

What the Messenger of Allah (peace be upon him) saw is a Karamah (an extraordinary event caused by Allah for or through a pious person) with which Allah blessed him. Allah turned the souls into bodies for the Prophet to see Adam, Ibrahim (Abraham), Musa (Moses), and `Eisa (Jesus), peace be upon them all. Also, during Salat-ul-Kusuf (Prayer on a solar eclipse) he (peace be upon him) saw `Amr ibn Luhay `Amr ibn Luhay dragging his intestines in Hellfire and mentioned the story of the woman who imprisoned a cat till it died of hunger for which she was punished in Hellfire.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Reckoning on the Day of Resurrection

The six question of Fatwa no. 10719

Q 6: What will the reckoning on the Day of Resurrection be like? Will every Ummah (nation) be called to account using its own language, or what? What is the wisdom behind Resurrection, though it is well known that Allah is All-knowing of the affairs of His Creation?

A: Reckoning on the Day of Resurrection is for every person to know their good and bad deeds in worldly life by reading their own record of deeds, which they will receive either with the right or left hand, and acknowledge that there is nothing written in it that they have not done. Anyone who denies what is in the record of their deeds, their skin and organs will testify to what they have done. Allah (Exalted be He) says: ﴾On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.﴿ And: ﴾This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.﴿ And: ﴾And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them].﴿ ﴾Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.﴿ ﴾And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak as He causes all things to speak: and He created you the first time, and to Him you are made to return."﴿ The wisdom behind the reckoning is:

Showing the perfection of Allah's Justice and confronting His servants with the irrefutable evidence as to what they did in this world.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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The third question of Fatwa no. 16062

Q 3: Will a person be called to account for their inner thoughts?

A: Allah is Gracious and Merciful to His Servants. He, out of His Mercy, does not impose upon them what they cannot bear. No one will be called to account for their inner thoughts, based on the Hadith authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Allah has forgiven my Ummah (nation based on one creed) whatever thoughts that occur to their minds, as long as they do not put them into action or utter them.) In his book "Al-Musnad", Imam Ahmad said: `Affan told us that `Abdul-Rahman ibn Ibrahim told him that Al-`Ala' ibn `Abdul-Rahman told him on the authority of his father that Abu Hurayrah said: "When it was revealed to the Messenger of Allah (peace be upon him) the Ayah (Qur'anic verse) saying: (To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your ownselves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things) the Sahabah (Companions of the Prophet) felt it hard. They came to the Messenger of Allah (peace be upon him), kneeled in front of him and said: "O Messenger of Allah! We were assigned deeds that we can perform, such as Salah (Prayer), Sawm (Fasting), Jihad (striving in the Cause of Allah) and Sadaqah (voluntary charity).

(Part No. 2; Page No. 485)

But we cannot bear this Ayah that was revealed to you." The Messenger of Allah (peace be upon him) said: ('Do you want to say as the people of the Book (Jews and Christians) said before you, 'We hear and disobey?' You should rather say, 'We hear and we obey; (we seek) Your forgiveness, our Lord! and unto You is the return.') When people acknowledged it and humbly recited it, Allah (Glorified and Exalted be He) revealed directly after it:(The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).") When they did, Allah (Blessed and Exalted be He) abrogated it and revealed instead: (Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error.")

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 19939

Q: What is meant by the shade mentioned in the Hadith: (Seven (types of people) whom Allah will shade with His Shade on the Day when there is no shade but His.)

(Part No. 2; Page No. 486)

A: It is the shade of the `Arsh (Throne) of Allah, the Most Merciful (Blessed and Exalted be He). This explanation is based on the Hadith narrated by Salman (may Allah be pleased with him) in the Sunan (Hadith compilations classified by jurisprudential themes) of Sa`id ibn Mansur that states: (Seven (types of people) whom Allah will shade with the Shade of His `Arsh...) Al-Hafizh ibn Hajar (may Allah be merciful to him) ranked its Isnad (chain of narration) as Hasan (contains a narrator with weak exactitude, but is free from eccentricity or blemish); Al-Fath vol. 2, p.144.

Moreover, Al-Hafizh ibn Rajab (may Allah be merciful to him) said while concluding his explanation for the concerned Hadith mentioned in Sahih Al-Bukhari vol. 6, p. 51): Imam Ahmad and Al-Tirmidhy related this Hadith which Al-Tirmidhy ranked as Sahih (authentic) on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said: (Anyone who gives respite to their debtor, or forgives the debt, will be in the shade of the `Arsh (of Allah) on the Day of Resurrection.) This Hadith is another proof that the Shade of Allah refers to the Shade of His `Arsh.

Finally, Ibn Al-Qayyim (may Allah be merciful to him) mentioned the same explanation in his book Al-Wabil Al-Sayyib and at the end of his book Rawdat Al-Muhibbin.

(Part No. 2; Page No. 487)

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Shafa`ah of the Prophet for serious sinners

The second question of Fatwa no. 11855

Q 2: I would like to ask about a Hadith which I heard, but I do not know whether it is Sahih (authentic), Hasan (good), or Mawdu` (fabricated). The Hadith says that the Prophet (peace be upon him) said:** (My Shafa`ah (intercession) will be for those among my Ummah who have committed major sins.) **May Allah reward you the best on behalf of us. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you).

A: The Hadith mentioned above concerning the Prophet's Shafa`ah for the believers who have committed major sins is Sahih (authentic).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The fourth question of Fatwa no. 15920

Q 4: Do righteous people intercede on the Day of Resurrection, and for whom? How is the intercession carried out?

A: righteous people intercede, if Allah wills them to and if the ones interceded for are Muslims. Allah (Exalted be He) says: ﴾and they cannot intercede except for him with whom He is pleased.﴿ He (Exalted be He) also says: ﴾Who is he that can intercede with Him except with His Permission﴿

(Part No. 2; Page No. 489)

However, no intercession can avail a Kafir (disbeliever).

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Parents and children together in Paradise

Fatwa no. 12506

Q: Will we meet with our offspring in the Hereafter? I do hope so. Please clarify this for us and guide us to what is right. May Allah reward you.

A: Allah (Glorified and Exalted be He), out of His Grace and Generosity, has informed us that the offspring of believing parents will be elevated to their rank in Paradise, even if their deeds do not qualify them for such a higher rank. Allah (Glorified and Exalted be He) says: ﴾And those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.﴿ Ibn Kathir (may Allah be merciful to him) reported that Ibn `Abbas (may Allah be pleased with him and his father) said: "Indeed, Allah will raise the rank of a believer's offspring to join them, even if the offspring's deeds are less in order to please the believer." Then he recited the previous Ayah (Qur'anic verse).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 13958

Q 1: Allah (Exalted be He) stated, (And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).)

(Part No. 2; Page No. 491)

Allah's Messenger (peace be upon him) stated, ("All people will enter Paradise except those who refuse." Then it was asked, "O Messenger of Allah, who may ever refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me will enter Hellfire.") **We know that the Jinn and mankind worship Allah Who promised Paradise to those who worship Him. Then, why are not the Jinn mentioned here given that they worship Allah as well? We ask that Your Honor clarify this point substantiated by evidence.**

A: The correct opinion is that the believing Jinn will enter Paradise. In this context, Allah (Exalted be He) said, (But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).) Whoever meets this description by having firm faith and performing righteous deeds is a believer. Allah promised the believers to admit them into Paradise. He (Exalted be He) also stated, ("Verily those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.) He (Exalted be He) further stated, (O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)) These verses indicate explicitly that those who respond to the call of their prophet and believe in Allah will be rewarded with forgiveness of their sins and salvation from punishment. Therefore, it is understood that they will enter Paradise, for there is nothing in the Hereafter except Paradise or Hell. So, those who will be saved from Hell will enter Paradise.

(Part No. 2; Page No. 492)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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(Part No. 2; Page No. 493)

Fate of non-Muslim children

The first question of Fatwa no. 16466

Q 1: What is the ruling on non-Muslim children who die in childhood? Will they be admitted to Paradise or Hellfire?

A: The non-Muslim children in this world fall under the same ruling as their fathers; but as for the Hereafter, the correct scholarly opinions in this regard are two:

The first is that they will be put through the test of whether or not they will accept Islam. They will be called to embrace Islam; whoever accepts will be saved and admitted to Paradise, whereas those who refuse will dwell in Hellfire.

The second is that they will enter Paradise. It is related by Al-Bukhari in his Sahih on the authority of Samurah ibn Jundub that the Prophet (peace be upon him) saw them in a dream with Ibrahim (Abraham, peace be upon him) in a garden with the Muslim children. This is also because they died without committing any sins or being converted to Judaism, Christianity or Magianism. The Prophet (peace be upon him) said: ﴾Every newborn is born in a state of Fitrah - (according to another narration: born into no other than this religion). Its parents then make it a Jew, a Christian or a Magian.﴿ (Agreed upon by Al-Bukhari and Muslim) The knowledgeable scholar Ibn Al-Qayyim (may Allah be merciful to him) elaborated on this issue in the last part of Tariq Al-Hijratayn wa Bab Al-Sa`adatayn. For further information, please refer to this book.

(Part No. 2; Page No. 494)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of Fatwa no. 20814

Q 2: Please clarify for us the authenticity and meaning of the following Hadith: On the authority of Abu Hurayrah (may Allah be pleased with him) who said: (A Bedouin came to the Prophet (peace be upon him). The Prophet asked him: 'Have you been afflicted by Um Maldam?' The Bedouin said: 'What is Um Maldam'? The Prophet answered: 'Hotness between skin and flesh i.e. fever.' The Bedouin replied: 'No.' The Prophet 'peace be upon him' said: 'Have you ever had Sada`?' The Bedouin said: 'What is Sada`?' The Prophet (peace be upon him) said: 'Wind which gets in a person's head and harms the veins i.e. headache.' The man replied: 'No.' He (Abu Hurayrah) said: 'Who would like to see a man destined for Hell- fire" [i.e. the Bedouin].'") **This Hadith is related by Al-Bukhari in his book Al-Adab Al-Mufrad under the number 381 and it is declared as Sahih (authentic) by Al-Albani. However, Fu'ad `Abdul-Baqi commented on the Hadith: "It is not mentioned in any of the Six Hadith Compilers 'Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhi, Al-Nasa'i, and Ibn Majah'." My question is whether this Hadith means that whoever is not afflicted by these diseases will be amongst the dwellers of Hell-fire? Clarify the matter for us please. May Allah bless you.**

A: This Hadith is not only related by Al-Bukhari in his book Al-Adab Al-Mufrad. Rather, it is related as well by Imam Ahmad in his book (Al-Musnad 'Hadith compilation' vol. 2 pp. 332-366), Al-Nasa'i in his Book (Al-Sunan Al-Kubra vol. 4 p. 749), Ibn Hibban in his (Sahih Book of Hadith vol. 7 p. 178 under the number 2916), Abu Ya`la in his book (Al-Musnad vol. 11 p. 432 under the number 6556), Al-Hakim in his book (Al-Mustadrak vol. 1 p. 347), Al-Bazzar in his book (Kashf-ul-Astar vol. 1 p. 369

under the number 369), and Hannad ibn Al-Sirry in his book (Al-Zuhd vol. 1 p. 246 under the number 426). The Hadith in question is classified as Sahih by Ibn Hibban. Moreover, Al-Hakim commented saying: "This Hadith is Sahih according to the criterion set by Imam Muslim though it is not related by him." Al-Haythami wrote in his book "Majma` Al-Zawa'id vol. 2 p. 294.": "Its Sanad 'chain of narrators' is Hasan 'good'."

After relating the Hadith in his Sahih Book of Hadith, Al-Hafizh Ibn Hibban explained: "The statement of the Prophet 'peace be upon him': (Let them who want to look at a man amongst the dwellers of Hell-fire look at this man.) is to reproach people who are proud of not being afflicted by diseases and those who are not patient when they become ill. It is worth mentioning that Allah (Glorified and Exalted be He) makes diseases, distresses, and sorrows that may afflict Muslims in this world a cause for their sins to be forgiven. The Hadith thus implies that people are not infallible and that whoever sins is subject to be punished in Hell-fire unless Allah forgives them. The Hadith signifies that diseases expiate some of a person's sins, but it does not state by any means that whoever is physically fit in this world will be punished in Hell-fire." Sheikh-ul-Islam Ibn Taymiyyah clarified reasons for which Allah pardons His believing servants saying: "When a believer commits a sin, he may be forgiven through ten means: Turning to Allah in Tawbah (repentance) which He accepts, for those whose Tawbah from a sin is accepted it is as if they had not sinned at all; making Istighfar (seeking forgiveness from Allah) so that Allah forgives them; performing good deeds that expiate bad ones; having believers offer Du`a' (supplication) and Istighfar on their behalf while they are living

and after they pass away; having believers grant them the reward of some of their deeds so that Allah accepts their Shafa`ah 'intercession'; Allah accepting the Shafa`ah of His Prophet Muhammad 'peace be upon him' for them; Allah afflicting them with some calamities that expiate their sins; Allah sending upon them Sa`qah 'blast' during Barzakh (period between death and the Resurrection) so that their sins are expiated; Allah trying them by some of the terrors of the Day of Resurrection so that they are forgiven; or that Allah The Most Merciful grants them His mercy. Whoever is not entitled to receive any one of these reasons for forgiveness should blame no one but himself." (Majmu` Al-Fatawa vol. 10 p. 45).

In addition, it is stated by Al-Hafizh Ibn Rajab in his explanation of the Hadith which reads: (Fever is a blow of Hell-fire, and when a believer has fever, this will expiate their portion of fire in the hereafter.) "Thus the Hadith tells that fever is a blow of Hell-fire and that if a believer is afflicted by it, this expiates their portion of fire in the hereafter. This means, and Allah knows best, that when a believer is afflicted by fever in this world, it expiates their sins and purifies them until they meet with Allah on the Day of Resurrection sinless and deserving to dwell in Allah's Jannah (Paradise). This applies only to believers who have sincere faith in Allah and have only sins that can be expiated by fever. However, there are many Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) to the effect that diseases and difficulties expiate sins...

The Prophet (peace be upon him) mentioned that not being afflicted by fever and headache is a sign that a person is subject to be punished in Hell-fire and visa versa. It is thus related in Musnad and Nasa'i on the authority of Abu Hurayrah that the Prophet (peace be upon him) said to a Bedouin: "Have you been afflicted by Um Maldam?..." The wording of the Hadith is thus not confusing. The Bedouin who is mentioned in the Hadith was subject to be punished in Hell-fire for committing sins which were not expiated in this world. This was a matter of Ghayb (the Unseen) about which Allah (Exalted be He) informed His Prophet (peace be upon him). And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Third question of Fatwa no. 18218

Q 3: Allah (Exalted be He) states in Surah (Qur'anic chapter) Hud regarding the dwellers of Hell-fire: ﴾They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).﴿ **He (Exalted be He) then followed the Ayah (Qur'anic verse) by mentioning the dwellers of Jannah (Paradise):** ﴾abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.﴿

(Part No. 2; Page No. 498)

Would you please tell us what is meant by Allah's Will which is mentioned in the two Ayahs (Qur'anic verses)?

A: The phrase "as your Lord wills" in the two Ayahs does not mean that believers will not abide in Jannah forever, or that the Kafirs (disbelievers) will not abide in Hell-fire forever. However, the purpose of such a phrase is to confirm that the Will of Allah (Exalted be He) dominates in all cases without exception. This is why Allah (Exalted be He) concluded the first Ayah, which speaks about those who are wretched, stating: ﴾Verily, your Lord is the Doer of whatsoever He intends (or wills).﴿ It is noteworthy that making Kafirs to abide eternally in Hell-fire and believers to abide eternally in Jannah is one example of Allah's doing whatsoever He wills. Thus, after mentioning the Will of Allah, He (Exalted be He) informs us regarding those who are blessed that they are given: ﴾a gift without an end.﴿ i.e. continuous and never-ending.

Another view is held to the effect that the phrase "as your Lord wills" is mentioned to signify that the disobedient amongst the believers in Tawhid (Oneness of Allah) will be taken from Hell-fire after entering it for sometime. They enter Hell-fire initially because they are wretched, but they are less evil than the Kafirs. However, those who are blessed will all have a lasting reward that will never end, and this is the meaning of eternity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Ahl-ul-Fatrah

The second question of Fatwa no. 16426

Q 2: is it correct that Ahl-ul-Fatrah (those to whom Da`wah has not reached in an uncorrupted manner) will be saved from Hell and that the parents of the Prophet (peace be upon him) were among them and will therefore be saved from Hell and enter Paradise? If this is not correct, how can we rebut this claim? What is the ruling of Islam on this claim? Please, advise!

A: Scholars held different opinions on Ahl-ul-Fatrah, and the preponderant opinion is that they will be tried on the Day of Resurrection; those who will respond to the order will be saved; and those who refuse will be doomed. This was authentically narrated on the authority of Al-Aswad ibn Sari` Al-Tamimi Al-Sa`di and others. Parents of the Prophet (peace be upon him) did not belong to Ahl-ul-Fatrah because the Arabs followed the faith of Ibrahim (peace be upon him), particularly the people in the lands of Hijaz. Later, Shirk (associating others with Allah in His Divinity or worship) reached them during the era of `Amr ibn Luhai Al-Khuza`i, but they were still practicing some rites of Ibrahim's faith, such as Hajj. For that reason, the Prophet's parents were not among Ahl-ul-Fatrah because this term refers to a people to whom the Da`wah of Allah's Messengers has not reached in an uncorrupted manner. It was authentically narrated that the Prophet (peace be upon him) replied to a man who asked him about the fate of his father, saying, ﴾My father and yours are both in Fire.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith. It was authentically narrated that the Prophet (peace be upon him) asked the permission of Allah to

visit his mother's grave, and he was granted it. He again asked permission to ask forgiveness for her, but it was not given to him. Allah (Glorified and Exalted be He) states, ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴿ This Ayah (Qur'anic verse) was revealed regarding Abu Talib and others who died in the state of Shirk after the start of Da`wah (the call to Islam).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman

Belief in the Divine Decree and Predestination

Fatwa no. 14657

Praise be to Allah, Alone. Peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the query submitted to His Eminence the General Mufty by His Excellency Secretary General of the Chamber of Commerce and Industry in Jeddah, and referred to the Committee by the Secretariat General of the Council of Senior Scholars. The query number is 1139 and dated 9/3/1411 A.H. The questioner asked the following question:

The Chamber of Commerce and Industry in the Kingdom plays a constructive role and exerts efforts in settling many commercial issues and problems through reconciling between the disputing parties without resorting to the judicial authorities. The Chamber undertakes this task based on the great principle of the Shari`ah, namely, 'reconciliation is best,' and for the purpose of sparing the judiciary some of the large number of issues submitted to them. The Chamber also seeks to maintain the trade relations among national businessmen or among them and other businessmen abroad based on friendliness and mutual consent.

Accidents sometimes cause financial losses or psychological harm to others. These incidents might take place

deliberately or out of negligence. They may be done due to unknown reasons or due to reasons that man has no connection to or expects such as the foundering of a ship, the breaking out of fire in a storehouse of gas cylinders and storms, or heavy rains that damage the goods.

When similar accidents are referred to the Chamber or some authorities seeking their consultation, the reports made contain a phrase signifying that the accident took place according to the Divine Decree and Predestination. They write it considering that the Divine Will is above everything.

We would like, Your Eminence, to give us a clear answer to be a Shar`y evidence on writing the phrase stating that the accident happened according to the Divine Decree and Predestination, particularly that some people contested it. Should this phrase be used only with matters that man has no control over? Can it be used with all cases along with mentioning the apparent reason afterwards?

We appreciate your Eminence's enthusiasm for the cause of Islam and ask Allah (Glorified and Exalted be He) to reward you with the best.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

After the Committee studied the query, it gave the following answer:

Everything happens according to the Divine Decree and Predestination, as Allah (Glorified be He) says, ﴾Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz).﴿

Also, the Prophet (peace be upon him) said, ﴾Every thing is decreed, even incapability and ability.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith. Thus, there will be no blame if the reports contain a phrase signifying that a particular accident happened according to the Divine Decree and Predestination along with clarifying the direct reason, be it a human reason or any other reason.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 17882

Q4: If a person dies in an accident, is this his fate? Suppose a person was predestined to live seventy years, then had an accident and died at the age of thirty. Can this be considered his fate, or is this outside his fate? If this is his fate, why must the killer pay Diyah (blood money), or receive Had (ordained punishment for violating Allah's Law) in case of premeditated murder? If it is his fate, the person may kill anyone

(Part No. 2; Page No. 504)

and if asked why they killed, they will say, it was the person's fate to die and all they mean is to relieve him of suffering the agonies of death.

A: a Muslim must believe in predestination. Whatever Allah wills happens, and all that He does not will, does not happen. Allah created all things, knew, predestined and willed everything. Man's fate in life has stages:

First: Fate is recorded in Al-Lawh Al-Mahfoudh (the preserved tablet).

Second: It is recorded in the phase of breathing the soul into the fetus during pregnancy.

Third: It is recorded on Laylat-ul-Qadr (the Night of Decree)

and it conforms with what is recorded in Al-Lawh Al-Mahfoudh (the preserved tablet). The teacher's saying that a person's death in an accident contradicts predestination is wrong. That the person is killed whether intentionally or unintentionally does not mean his death contradicts predestination. It is Allah (Glory be to Him) Who predestined everything, whether murder or death, as Allah (Glorified be He) stated: ﴿No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence.﴾ and: ﴿Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz).﴾ and: ﴿Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh-al-Mahfûz). Verily that is easy for Allâh.﴾

(Part No. 2; Page No. 505)

Also in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) it is reported from Ibn Mas`ud (may Allah be pleased with him) from the Prophet (peace be upon him) that he stated: ﴿A fetus's livelihood, death, deeds, fortune and misfortune are written down while in his mother's womb,﴾ and in Sahih Muslim from `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them) from the Prophet (peace be upon him) that he said: ﴿Allah had ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.﴾

The Ayahs (Qur'anic Verses) and Hadiths about fate are many, and the scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) agreed upon this. Only Mu`tazilites and Al-Rafidah, may Allah treat them with what they deserve, contradict this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19359

Q 1: Some women claim that they work to secure their future and that of their children in case they are divorced

(Part No. 2; Page No. 506)

or become widowed, as none knows what the future holds in store for them. Does this negate a Muslim's belief in Divine Decree and Predestination?

A: a Muslim believes in Divine Decree and Predestination. They believe that Allah has recorded their sustenance when the soul was first breathed into them in their mothers' wombs and that this sustenance will surely come to them. It is reported on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) stated, ("Indeed, humans are formed in the wombs of their mothers..." up till "Then Allah sends an angel who is ordered to record four things. He is ordered to record their (i.e. the new creature's) deeds, their term of life (in this world), their sustenance and whether they will be miserable or happy...") It is also related on the authority of Jabir ibn `Abdullah (may Allah be pleased with them both) who narrated that the Messenger of Allah (peace be upon him) said, ("O people! Fear Allah and be reasonable in seeking sustenance, for none will die before receiving their full sustenance, even if it is late. So fear Allah and be reasonable in seeking sustenance. Take that which is lawful and abstain from that which is unlawful.") (Related by Ibn Majah in his "Sunan" book of Hadith, vol. 2, p. 725; and by Ibn Hibban in his "Sahih")

This belief does not contradict a Muslim's seeking

(Part No. 2; Page No. 507)

livelihood and adopting the lawful means in their quest. However, a Muslim should not fully depend on them, but should sincerely believe that Allah Alone is the Provider of sustenance, Bestower of benefits and Protector from harm (Glorified be He).

People who claim they are securing their future and the future of their children are exceeding the proper limits by depending on themselves, their positions, and on the material world.

It is the duty of a Muslim to abstain from making these statements that negate their full reliance on Allah, hope from Him, and fear of Him. A Muslim should turn to Allah and supplicate to Him during adversity as well as prosperity, while adopting the lawful means of earning a living as the Messenger of Allah (peace be upon him) has commanded us.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 20109

Q 1: I was afflicted with a disease a year or more ago. Before that time, I was living with my family in our village, but I moved to Cairo, the capital where I work as an elementary school teacher. I was afflicted with typhoid fever and since my work provides health insurance, I was hospitalized. However, I did not receive the proper care and suffered as a result from a clot in my left leg. Later, my family members came to Cairo and accompanied me back to our village. Most of my fellow villagers received me saying that

I brought this upon myself and had I stayed home and not moved to Cairo, nothing would have happened to me. Now I am confused although I believe in Allah's Divine Decree and Predestination. Please clarify this matter for me. is it true that a person can bring harm upon themselves by doing a certain act, or is it their predestination? How can I answer those who claim I was the cause of what befell me?

A: This is Allah's Divine Decree and Predestination and you should endure and never become impatient, for these diseases and afflictions are for the benefit of a believer. It is confirmed that the Prophet (peace be upon him) said, (Amazing is the disposition of believers; for there is good for them in every affair; and this is not the case with anyone except a believer. If something good happens to them, they thank (Allah), thus there is good in it for them; and if they suffer an affliction, they endure patiently, and there is good in it for them.") (Related by Muslim)

The Prophet (peace be upon him) also stated, ("No disease, nor fatigue, nor affliction, nor grief, nor hurt, nor anguish befalls a Muslim, or even a prick from a thorn, without Allah expiating some of their sins for it.") (Related by Al-Bukhari and Muslim).

Moreover, you have to seek the lawful means of treatment, while maintaining your relationship with Allah, mentioning Him often and turning to Him. May Allah grant you well-being and compensate you for your affliction.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18959

Q 1: The Prophet (peace be upon him) answered Jibril (Gabriel, peace be upon him) when he asked about Iman (Faith) stating, ("Iman is to believe in Allah... and to believe in Predestination, whether it is good or bad.") **(Related by Muslim). It is also reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) stated,** ("Adam and Musa (peace be upon them) argued one another (in another narration 'There was an argument between Adam and Musa'). Musa said, 'O Adam! You are our father. You disappointed us and turned us out of Paradise.' Adam said to him: 'You are Musa. Allah favored you with His Speech (by talking directly to you) and wrote the Tawrah (Torah) for you with His own Hand. Do you blame me for something which Allah had ordained for me forty years before creating me?' This is how Adam confuted Musa, this is how Adam confuted Musa, this is how Adam confuted Musa.") **In another narration by Imam Ahmad, he (peace be upon him) stated, "Adam confuted him."**

How can we reconcile between, ("...and to believe in Predestination, whether it is good or bad,") **and,** ("You are our father. You disappointed us and turned us out of Paradise") **and Adam mentioning Predestination when he said,** ("Do you blame me for something which Allah had ordained for me forty years before creating me?") **?**

The apparent meaning of the Hadith shows Musa's disbelief in Allah's Predestination and this is impossible. Please clarify the matter, and may Allah bless you!

A: Musa (peace be upon him) blamed Adam (peace be upon him) for the affliction that befell him and his offspring; which is driving them out of Paradise due to his sin. Musa did not blame Adam for committing the sin because Adam had performed Tawbah (repentance to Allah) and anyone who performs Tawbah is as pure as one who has not committed a sin. So Adam referred this affliction to Allah's Predestination which had taken place prior to the affliction. referring to Predestination as the reason for afflictions is permissible to

prevent people from showing impatience and discontent. Allah (Exalted be He) states: (No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh.) (In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you.) Allah also states: (No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)].) `Alqamah said, "It refers to a Muslim who knows that the affliction that has befallen them is from Allah. So they are content and they submit themselves to Allah." The Prophet (peace be upon him) stated, ("Cherish that which benefits you (in the Hereafter), seek help from Allah, do not lose heart, and if anything afflicts you, do not say, 'If only I had done that it would have been this or that,' but

say, 'Allah did that which He had ordained', because saying 'if' opens the (gate) for Satan's work.")

(Related by Muslim in his "Sahih" book of authentic Hadith).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

All praise be to Allah! This is the end of Volume Two, Group Two of the Permanent Committee Fatwas. Next is Volume Three.

It starts with Tafsir, Sciences of the Qur'an and the Sunnah.